



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

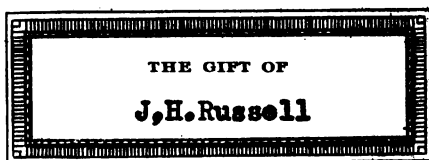
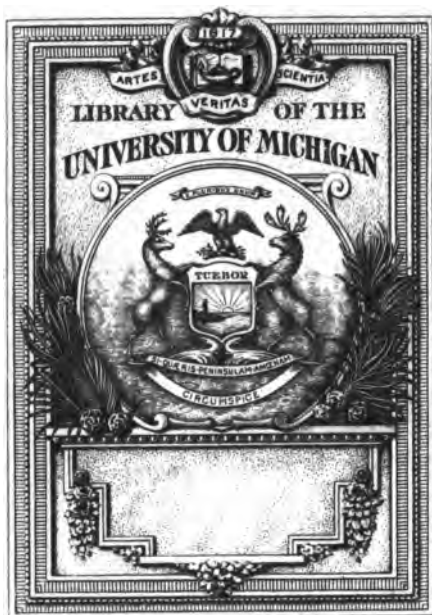
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

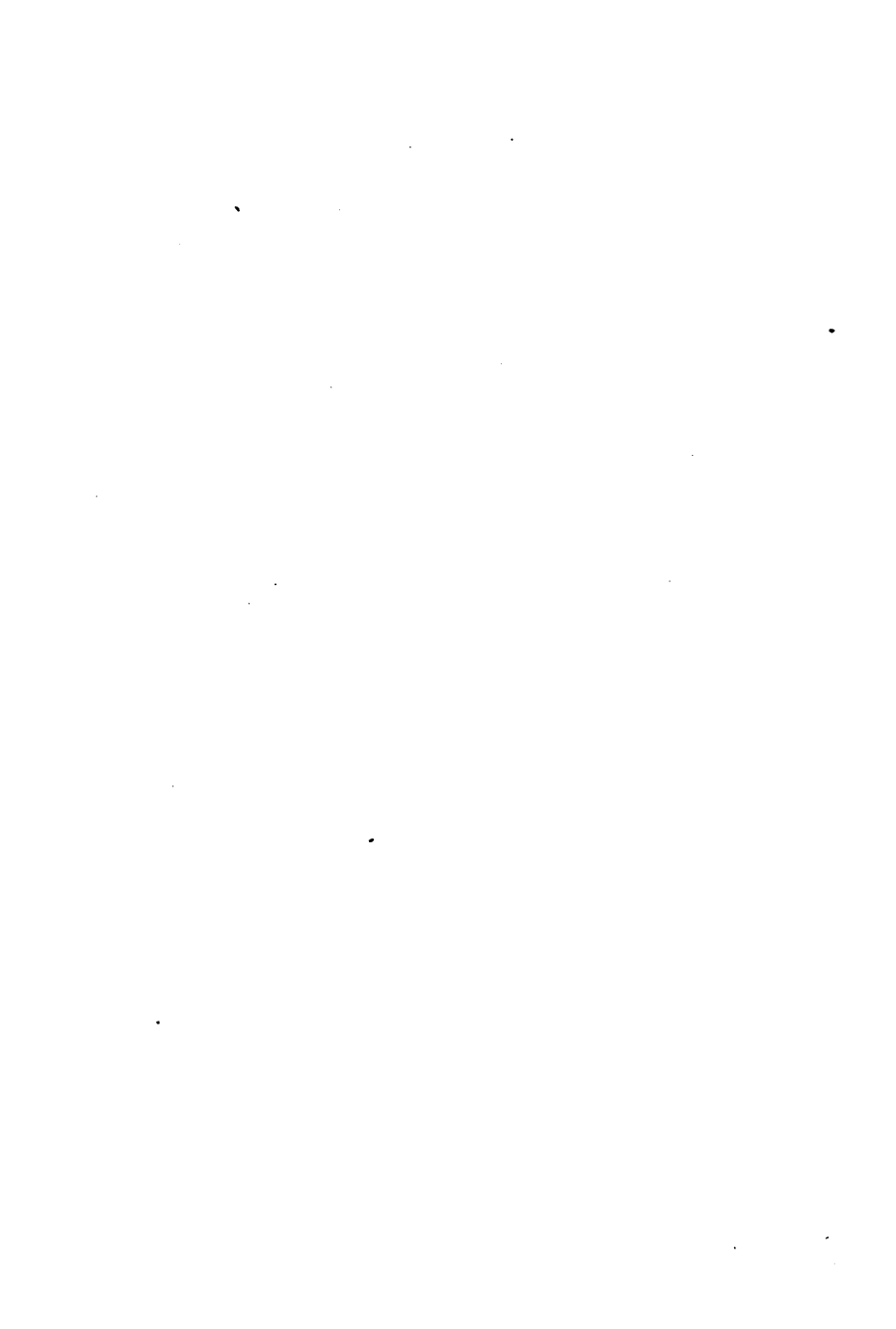


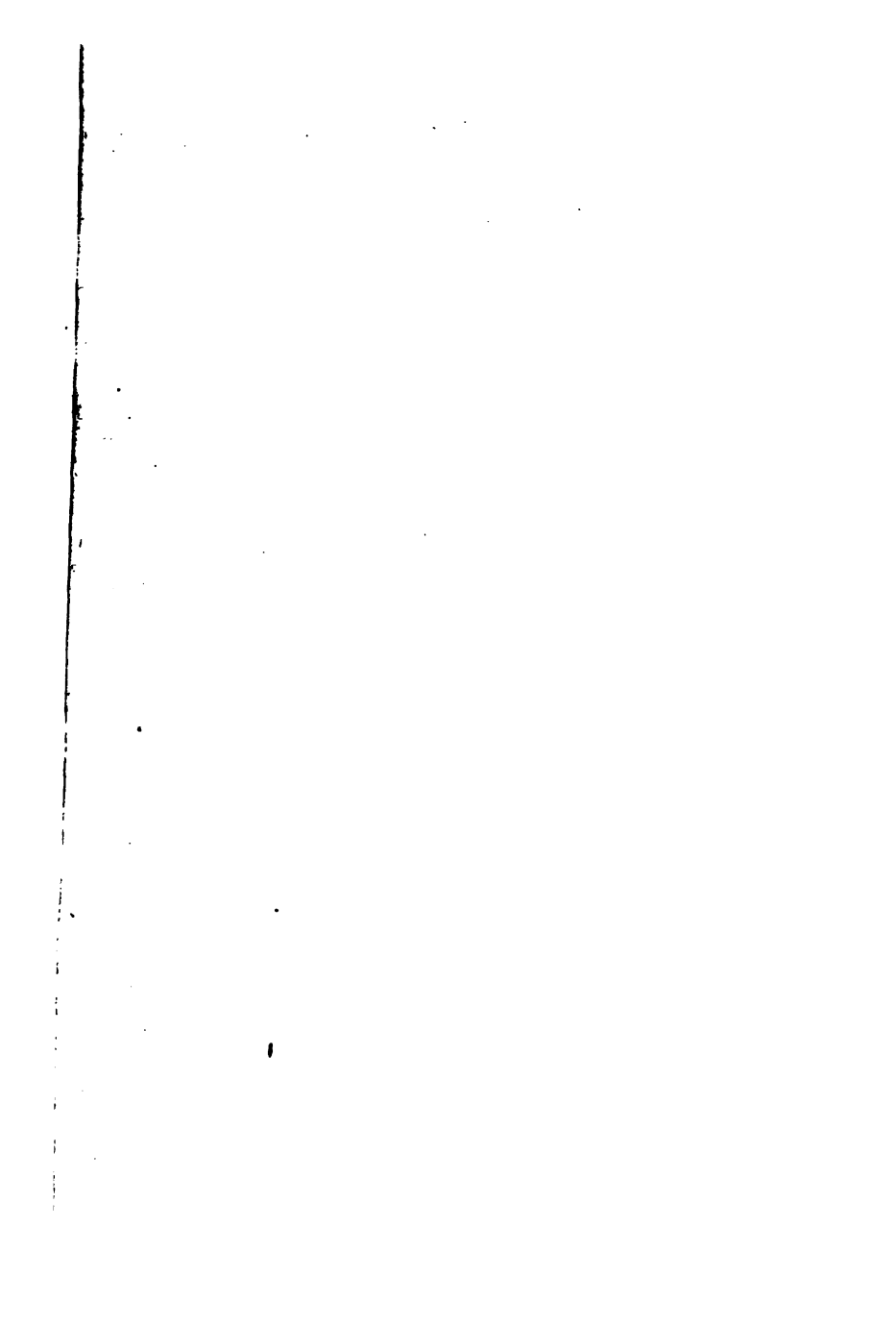
BX

8711

.A7

K3





1

7



Em. Swedenborg.

Swedenborg

Swedenborg
Practical
Calendar

Text arranged by
J. H. Kellogg

Swedenborg Publishing Association
Sermantown, Pa.
1902



Em. Svedendag.

Swedenborg, Emanuel

A Swedenborg



Perpetual
Calendar

Selected and arranged by

Julia H. Kellogg

Swedenborg Publishing Association

Germantown, Pa.

1902

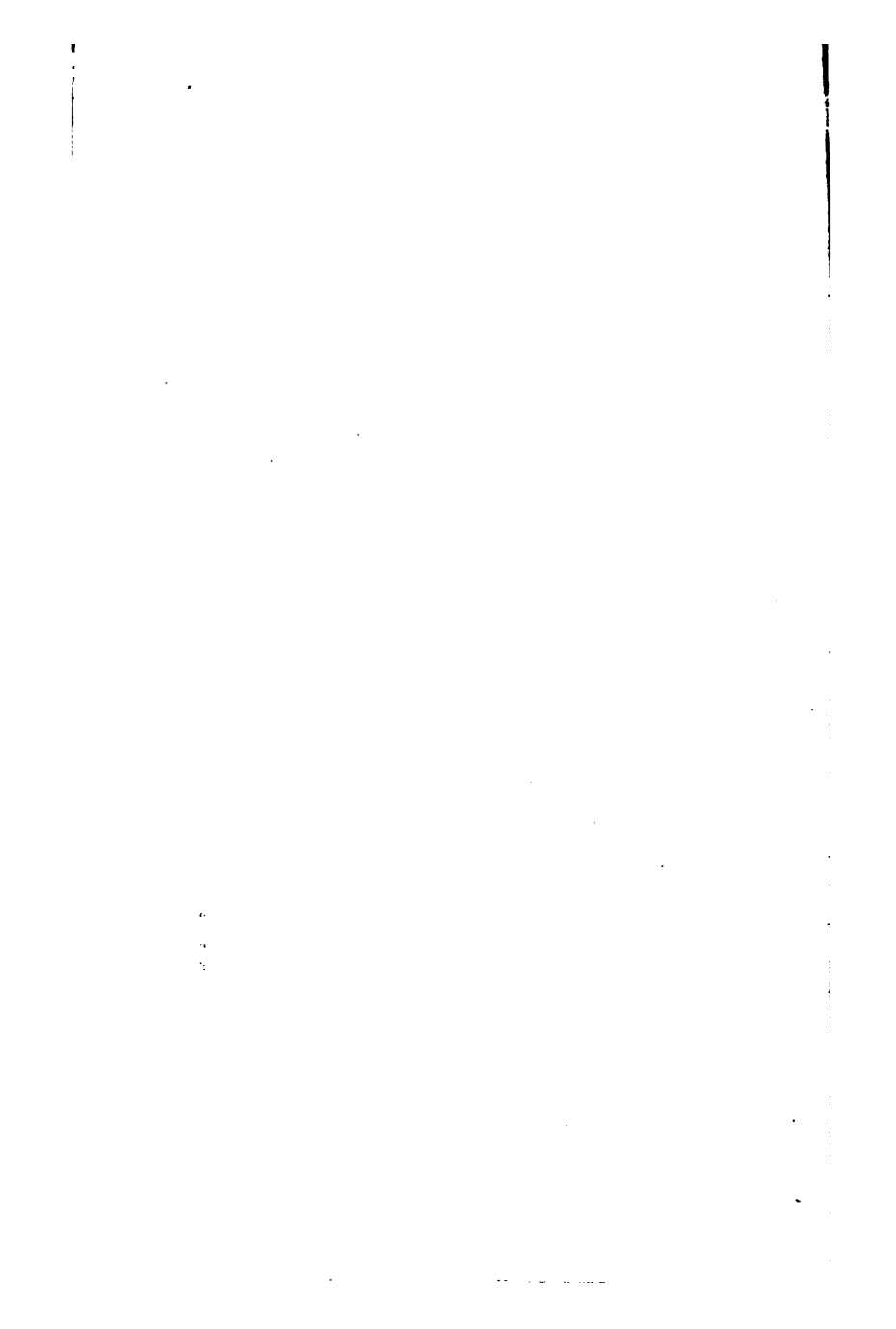
COPYRIGHT, 1902,
BY
SWEDENBORG PUBLISHING ASSOCIATION

011-9-33 June 3

DEDICATION

*To Thinkers, in any church
or out of all churches,
this book is respectfully
dedicated.*





Gift
J. H. Russell
6-29-33

Abbreviations

- A. C.,.....Arcana Cœlestia.
T. C. R.,.....True Christian Religion.
D. L. and W.,.....Divine Love and Wisdom.
C. L.,.....Conjugal Love.
D. P.,.....Divine Providence.
H. and H.,Heaven and Hell.

Swedenborg Calendar

January



I

The Infinite Divinity cannot otherwise be expressed than as Good Itself and Truth Itself. A. C. 2011.

II

The Infinite Itself which is above all the heavens and above the inmost principles appertaining to man cannot be manifested except by the Divine Humanity. A. C. 1990.

III

By the name Lord we mean Jehovah in his humanity. T. C. R. 81.

January

IV

The Divine of the Lord is threefold, namely, the Divine Itself, which is called the Father; the Divine Human which is called the Son; and the Divine Proceeding which is called the Holy Spirit. A. C. 10,617.

V

Divine Truth is the same thing as the Divine human principle. A. C. 2643.

VI

Being and existence, or Love and Wisdom, are one in such a way that they may be distinguished in thought, but not in operation. They are one like soul and body. There can be no soul apart from its body, nor body apart from its soul; for every man's soul is in a spiritual body after it has passed off the material coverings which it carried about in the world. D. L. and W. 14.

January

VII

The origin of all things which exist on earth is from the Lord; and the reason why on earth they do not exist ideally, but actually, is because all things both celestial and spiritual which are from the Lord are living and essential; wherefore in ultimate nature they exist actually. A. C. 1808.

VIII

It is vain to desire to know what God is in his *esse*; it is enough to acknowledge him from things finite, that is, from things created, in which he infinitely is. T. C. R. 28.

IX

The hidden God must be made visible by finite intellectual ideas; otherwise it would be like looking into darkness and embracing with love that which is in darkness. A. C. 4075.

An idea of God as of a spirit, when spirit

January

is supposed to be like ether or wind, is an empty and false idea; but an idea of God as a man is a just and right idea; for God is the Divine Love and the Divine Wisdom, with all their qualities, and the subject of these is man and not ether or wind. T. C. R. 621.

X

In the created universe there is nothing essential in itself except the Supreme alone. A. C. 5948.

Man is not life but a recipient of life; it follows, that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form capable of receiving life. D. L. and W. 6.

XI

The Divine has its seat in man in these two capacities: the capacity to be wise, and the capacity to love. In man there is a possibility of loving and being

January

wise even when he is not wise as he might be, and does not love as he might. D. L. and W. 30.

XII

The internal man with every one is above his rational principle, and is the habitation of the Lord. A. C. 2093.

XIII

From creation there is given good, and also good in the greatest degree, and in the least degree, and when this least becomes nothing, there rises up on the other side evil; wherefore there is not given a relation nor progression of good to evil, but a relation and progression of good to greater and less good, and of evil to greater and less evil, for they are opposites in each and every respect; and because good and evil are opposites there is given an intermediate, and an equilibrium there, in which evil acts against good; but because it does not prevail it stops in the endeavor. Every man is edu-

January

cated in this equilibrium, which, because it is between good and evil, is a spiritual equilibrium which, with those who are in it, produces freedom. C. L. 444.

XIV

There is only one single life (or living principle) which is that of the Lord, and which flows in and causes man to live whether he be good or evil. A. C. 3001.

XV

The internal of man is that principle by virtue of which man is man. By this internal he lives after death and to eternity; and by it the Lord is united to man. In proportion to the dissent and disagreement of the rational and external man there is a disjunction; but in proportion as there is no dissent and disagreement, man is conjoined by the internal to the Lord. A. C. 1999.

January

XVI

This internal appertains to every man who is born; his external is that by which he brings into effect the things which are of the internal. The internal is what is called soul, and the external is what is called body. A. C. 10,592.

XVII

The external man in respect to the internal is like an administrator in a house. All things which are in man are circumstanced like one family, in that there is who fulfils the office of head of the family, and who fulfil the offices of servants; the rational mind is what disposes all things as head of the family, and arranges them in order by influx into the natural mind, but it is the natural mind which ministers and administers; the natural mind is distinct from the rational mind, and in a degree beneath it, and acts also from a certain principle proper to itself. A. C. 3020.

January

XVIII

There is only one life, viz., that of the Lord which flows-in to all, but is variously received, according to the quality which man has induced on his soul by his life in the world. . . : Life from the Lord is the life of love towards the universal human race. A. C. 6467.

XIX

By a man's spirit in the concrete nothing else is meant but his mind. T. C. R. 156.

The human mind is an organized form, consisting of spiritual substances within and of natural substances without, and lastly of material substances. All the parts of the mind have an invariable correspondence with all the parts of the body. T. C. R. 38.

XX

The spirit of man is in the body, in the whole, and in every part thereof, and it

January

is the purest substance thereof, and the body is a material principle everywhere annexed to it, adapted to the world in which it then is. The spirit is the internal of man and the body his external, hence it is manifest that man after death is in like manner in active and sensitive life; and also in a human form as in the world, but in a more perfect one. A. C. 4659.

XXI

Every one is bound to provide food and raiment for his body; this is a first and principal object; but this is to be done to the end that there may be a sound mind in a sound body; and every one is bound to provide food for his mind, namely, such things as relate to intelligence and wisdom, to the end that his mind may thence be in a state to serve the Lord; he who thus acts provides for his own good to eternity. . . . Thus every man must provide for himself, yet not for himself. A. C. 6936 and 6937.

January

XXII

Man knows that there is such a thing as love, but he does not know what love is. He is wholly unaware that love is his very life; not only the common life of his whole body and the common life of all his thoughts, but also the life of all their particulars. Some idea of love as being the life of man, may be had from the sun's heat in the world. This heat is the common life of all the vegetations of the earth. When the heat withdraws plants are deprived of their life and wither. So it is with love in man; for heat and love mutually correspond. D. L. and W. 1 and 3.

XXIII

Man is born into no science, in order that he may be able to come into all, and to progress into intelligence, and through this into wisdom; and he is born into no love, in order that he may be able to come into all, by means of applications of the sciences from intelligence, and into love to the Lord through love towards the neighbor, and thus

January

be conjoined to the Lord, and by means of this become man and live to eternity. C. L. 134.

XXIV

Every man is born corporeal, becomes sensual, then natural, and successively rational; and if he does not then stop he becomes spiritual. C. L. 447.

XXV

Men live a moral life either from regard to the Divine Being or from regard to the opinion of the people in the world; when the moral life is practised out of regard to the Divine Being, it is a spiritual life. H. and H. 319.

XXVI

The spiritual appertaining to a man is, in its essence, the very affection of good and truth for the sake of good and truth, and

January

not for the sake of self, also the affection of what is just and equitable for the sake of what is just and equitable, and not for the sake of self; when a man is sensible in himself of what is delightful and pleasant, and especially if he thence derive satisfaction and blessedness, this with him is spiritual, which does not arise from the natural world but from the spiritual, or from heaven, that is, through heaven from the Lord. A. C. 5639.

XXVII

Evil viewed in itself, and also sin, is nothing but disjunction from good; essential evil consists in disunion. A. C. 4997.

XXVIII

The Lord's presence with man is in goodness, and consequently in justice and equity, and moreover in honesty and decorum; for these are the good principles which have an orderly arrangement. Honesty is a complex of all moral virtues, decorum is only the form thereof. A. C. 2915.

January

XXIX

The Divine principle abiding with those who have faith in the Lord is love and charity; by *love* is meant love to the Lord, and by *charity* love towards our neighbor. Love to the Lord cannot possibly be separated from love towards our neighbor, for the Lord's love is towards the whole human race; but they who are principled in love towards their neighbor are not all, on that account, principled in love to the Lord. A. C. 2023.

XXX

When good is loved, the Lord is loved, for it is the Lord in whom good originates, who is in good, and who is good itself. A. C. 6818.

XXXI

On these two, namely, the love of the Lord above ourselves, and the love of our neighbor as ourselves, hang all the law and

february

degree of uses. These degrees with man are most distinct. D. P. 324. D. L. and W. 232. A. C. 5145.

V

A knowledge of degrees is like a key to lay open the causes of things. For things exterior advance to things interior, and through these to things inmost, by means of degrees; not by continuous but by discrete degrees. Continuous degrees are like the gradations of light to shade, or of heat to cold. Discrete degrees are entirely different; they are like things prior, subsequent, and final; or like end, cause, and effect. Such degrees are discrete because each has a distinct existence. D. L. and W. 184.

VI

Those things which appear in nature, in her threefold kingdom, are the ultimates of Divine Order, for all things of heaven which are called spiritual and celestial terminate in them. A. C. 10,728.

february

The endeavor of minerals towards vegetating, and to perform uses thereby, is the outmost derivation from the Divine in created things. D. L. and W. 61.

VII

The essential human principle consists of the rational principle which is the same as the internal man, and of the natural principle which is the same as the external man; and also of the body which serves the natural principle as a means or outermost organ of living in the world, and by the natural serves the rational principle, and, moreover, by the rational the Divine. A. C. 3737.

The essential human principle consists in thinking from the truth. D. P. 321.

VIII

Man at first is sensual, afterwards he becomes more and more interior until he becomes intellectual. A. C. 6239.

Into the internal man nothing enters except by intellectual ideas. A. C. 7290.

february

IX

The affection of sciences is the mother by which is born the rational principle containing the spiritual. A. C. 2675.

X

Rationality is the capacity whereby man is elevated and it is still in man whether he be elevated or not.

A man who is in natural and spiritual love both at once, is a rational man. D. L. and W. 258; 416.

XI

With man there is sensual life and natural life each of the external man; but the sensual life is exterior, deriving its truths from the objects which are in the earths and in the body, and the natural life is interior, deriving its truths from the *causes* of those objects. A. C. 10,254.

february

XII

It is generally supposed that the things appertaining to the body alone constitute the external man, but these only constitute the outermost man which is merely corporeal. The external man, properly so called, is constituted by scientifics ("matters of knowledge simply apprehended as facts") appertaining to the memory, and affections appertaining to the love in which man is principled; as also by the sensual faculties and organs proper to spirits, together with the pleasures which likewise appertain to spirits. A. C. 1718.

XIII

By the sensual principle is properly meant that which is called the flesh and perishes when man dies. This sensual principle is the ultimate plane in which the life of man terminates and on which as on a basis it reposes itself; but this sensual principle is common to man with the brute animals whereas the external sensual principle which man has not so in common with other ani-

february

mals and which still is an external sensual principle is what man has in the *memory* from the world, and is constituted of mere worldly, corporeal, and terrestrial things there. The man who thinks and reasons from those things alone, and not from interior things, is called a sensual man. This sensual principle remains with man after death, but is quiescent. A. C. 10,236.

XIV

Man's internal is one with his external although there is a distinction between them, and they are sometimes so distinct that the one strives with the other; still they are joined together or are a one, because both soul and body belong to the same man. A. C. 2018.

XV

Man's internal lives in his external by act or acting, and in case such act or acting is not according to his internal it is a plain proof that either it is not the internal but

february

some customary and habitual motion which produces the act, or that it is somewhat feigned or pretended, as is the case in hypocrisy and deceit. He who wills good does good; he who does not do good does not will it. A. C. 3934.

XVI

The most external affections are those of the body, which are called the appetites and pleasures; the next interior are those of the animal mind, and are called natural affections; but the internal are those of the rational mind and are called spiritual affections. I use the term affection, meaning by it the continuity of love. A. C. 3849.

XVII

Divine Order is, that the Lord flows in through the interiors of man into his exteriors, thus through the will of man into his agency. A. C. 8513.

Divine Order requires that a man should dispose himself for the reception of God, and

february

prepare himself to be a receptacle and habitation into which God may enter and dwell as in his own temple. A man ought to do this of himself, but yet to acknowledge that it is an effect of divine influence. This he must acknowledge because he does not perceive the presence and operation of God. T. C. R. 105.

Acknowledgment is the assent of the rational principle. A. C. 896.

XVIII

The external man, to the intent that it may be reduced to order, must be made subordinate to the internal, and it is then made subordinate when it obeys; so far as this is effected, so far the external also is wise. A. C. 9708.

XIX

By the righteous are meant those who have lived according to Divine order, since divine order is righteousness. Righteousness is acquired in proportion as a man

February

lives in the exercise of righteousness; and he lives in the exercise of righteousness in proportion as in all his conduct towards his neighbor he acts under the influence of the love of righteousness and truth; for righteousness dwells in the real good, or the real use, which a man does. T. C. R. 96.

XX

Even God himself cannot possibly act contrary to his own divine order, because that would be to act contrary to Himself. T. C. R. 500.

XXI

The man with whom sensual things are in subjection is called rational, but he with whom they are not in subjection is called sensual; nevertheless, whether a man be rational or whether he be sensual can hardly be discerned by others; but it may be discerned by himself, if he explore his interiors, that is, the tendency of his will and of his thought. The principle taken whether

february

a man be only sensual, or whether he be rational is from his life; not his life such as it *appears*; but such as it is. A. C. 5128.

XXII

The love of self, and the love of the world, by creation are heavenly loves; for they are loves of the natural man serviceable to spiritual loves, as a foundation is to a house. When, however, there is no love of serving the Lord and serving the neighbor, then from being heavenly that love becomes hellish. D. L. and W. 396.

XXIII

One thing is meant by natural good and another by the good of the natural principle. Natural good is what man has hereditarily, and the good of the natural principle is what he has from the Lord by regeneration. This contains in it a spiritual principle, so that it is spiritual good in natural. This latter good is the essential natural human good. A. C. 7920; 3408.

february

XXIV

The ultimate, if the order be perfect, is accounted holy above the interior things, for the holiness of the interior things is there complete. A. C. 9824.

XXV

There are two fires of the life appertaining to man: one is the love of self, the other is the love to God. A. C. 10,038.

XXVI

There are always two forces which keep everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form. The forces acting from without which are natural, and in themselves not alive, and the forces acting from within which are in themselves alive, keep each in its connection and cause it to live,

february

and this according to the form such as is given to it for use. There must need be two forces, in order that anything may exist and subsist. A. C. 3628.

XXVII

Man's proper will is continually leading him away from order, but the involuntary things continually bring back to order. Hence it is that the motion of the heart and the action of the cerebellum are altogether exempt from man's will, and that these rule the voluntary things, lest these latter should transgress all limits and extinguish the life of the body before its time. A. C. 9683.

XXVIII

The Lord cannot recede from any one, because the life of every one is from Him. D. P. 330.

february

XXIX

To prepare one's self for the reception of God and for conjunction with him, is to live in conformity to divine order, and the laws of order are all the commandments of God.

No one can be joined with the Lord except by love and charity, love being essential spiritual conjunction. T. C. R. 110. A. C. 2349.

March

I

His in the Lord there is Divine Love and Divine Wisdom, and these two form a one, it follows, that this one is in a certain image in every created thing. Hence it is that all things in the universe have relation

March

to good and truth, and indeed to the conjunction of them, for good is of love and truth is of wisdom, inasmuch as love calls all which appertains to it good, and wisdom calls all which appertains to it truth. D. P. 5.

II

These two principles include in general all things of doctrine and of life, the truths which are of doctrine and the goods which are of life. The human mind also, in the universal, has no other objects than what are of truth and of good, its understanding having for objects such things as are of truth, and its will such things as are of good. A. C. 4390.

III

If there be more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work it can have continued existence only in the measure in which the two are equally in it; whatever is in excess passes off. D. L. and W. 36.

March

IV

In order that the natural principle be human it must consist both of good and truth, the one being perfected by the other; but it has essential life from good. A. C. 3293.

V

All are born men and thence the image of God is in them. The image of God in them consists in their being able to understand truth and to do good. This power abides in a man of sound mind and is not eradicated. Hence it is that he can be made a civil and moral man; and he that is a civil and moral man can also be made spiritual, for what is civil and moral is the receptacle of what is spiritual. D. P. 322.

VI

Every good has its truth, and every truth has its good; good without truth does not appear, and truth without good does not

March

exist; for truth is the form of good and good is the esse of truth; it is by virtue of a form that good appears, and it is by virtue of an esse that truth exists. A. C. 9637.

VII

There is not given any good or truth which is not in a substance as in its subject; abstract goods and truths are not given, for, having no abode, they are nowhere. C. L. 66.

VIII

Good flows in by an internal way unknown to man, whereas truth is procured by an external way known to man. A. C. 3324.

IX

The Lord is in good, consequently in good there is life, thus a living acting power, but never in truth without good.

March

Truths may proceed from other sources, but the truths of good are only from the Lord. A. C. 5704; 8301.

X

It is truth of which power is predicated, since good acts by truth when it exercises power.

Good has faculty but not determinate except by truth. Determinate faculty is actual power. A. C. 4402; 9643.

XI

The divine good considered in itself is like the round hilt of a sword, a piece of blunt wood, or a bow without an arrow; but the divine truth derived from the divine good is like a sharp-pointed sword, or like a piece of wood fashioned into a spear, or like a bow furnished with arrows, which are of use in the day of battle. All the strength, virtue, and power of God is in divine truth derived from divine good. T. C. R. 86.

March

XII

Those who think only from what is material, cannot form any other ideas concerning truths than that they are of no power, because of mere thought, concerning which they perceive nothing essential, still less substantial, although they know that thought rules the whole body and excites singular the parts thereof into motion, altogether according to its quality. A. C. 9327.

XIII

Man is not born into any truth but he has all to learn and this by an external way, namely, of hearing and of seeing whereby truth ought to be insinuated and to be implanted in his memory; but truth so long as it is only in the memory is merely science; in order, however, that it may have its full effect on man it must be called forth thence and be conveyed more towards the interiors, for man's human principle is interior, namely, in his rational principle, inasmuch as unless man be rational he is not man. According to the quality and quan-

March

tity of rationality which any one possesses, such is the quality and quantity of his manhood. A. C. 3175.

XIV

No one knows what good is unless he also knows what is not good, or what truth is, unless he knows what is not truth. A. C. 5356.

XV

He cannot be said to possess good and truth who is affected with them for the sake of gaining thereby reputation and wealth, for in such case he is not affected with good and truth but with honor and gain, and he makes the former only the means of obtaining the latter. A. C. 3402.

XVI

All spiritual purification is effected by truths; for the terrestrial and worldly loves from which man is to be purified are not known except by truths. A. C. 7918.

March

XVII

The purification of truths from the false appertaining to man cannot possibly exist without the combat of the false with truth and of truth with the false; after the combat has taken place, and the truth has conquered, then the false falls down like dregs, and the truth exists purified. A. C. 7906.

XVIII

As soon as good has the dominion with man, the natural or external man submits himself; he does from affection what the truth teaches, and he does not act contrary to that affection, however desirous the natural principle is to do so; the affection itself, and the reason thence derived, have the dominion, and subdue in the natural principle the delights of self-love and the love of the world, and at length to such a degree that this subjugation is one of the things which give it satisfaction, and in this case the natural principle is at rest, and afterwards in agreement; and when it is in agreement it

March

partakes of the pleasantness of the internal principle. A. C. 6567.

XIX

Truth rules in its affirmatives, the non-affirmatives being rejected. A. C. 6023.

XX

Love does nothing except in conjunction with the understanding. The understanding teaches what ought to be done and how it ought to be done. Apart from the understanding, love does not know this. D. L. and W. 409.

XXI

There is action and reaction in all things which are conjoined: the active principle is good and the re-active is truth; but truth in no case re-acts from itself. A. C. 10,729.

March

XXII

The false derived from evil is from hell; but the false not derived from evil, which is the false of ignorance, is not of such a quality. A. C. 9261.

That which does not spring from evil interiorly, sometimes appears as evil, but still is not evil if the end be not evil. A. C. 4839.

XXIII

All whosoever are in the heavens, and all whosoever are in the earths, differ in good, one and the same good never being given altogether alike to two, it being necessary that the good should be various, in order that each may subsist by itself.

What makes good so various is truth, because truths are innumerable. A. C. 6706; 7236.

XXIV

The truths of faith are vessels receptive of good, and they receive it in proportion as man recedes from evil; for good

March

is continually flowing in from the Lord, but it is evil of life which hinders its being received in the truths which are stored up in man's memory or science: hence in proportion as man recedes from evil, in the same proportion good enters, applying and adapting itself to man's truths. A. C. 2388.

The origins of evil are the contraries of love to God, and love to the neighbor. A. C. 7533.

XXV

The good pertaining to man is not spiritual good until it be formed from truth. A. C. 8889.

XXVI

Spiritual good and truth are called charity and faith. A. C. 7753.

XXVII

Charity is an internal affection which consists in this, that from the heart man wills to do good to the neighbor, and that

March

this is the delight of his life, and this without recompense: Faith is an internal affection which consists in this, that from the heart he wills to know what is true and what is good, and this not for the sake of doctrine as the end, but for the sake of life: this affection conjoins itself with the affection of charity by this, that it wills to do according to what is true, thus the very truth. A. C. 8033; 8034.

XXVIII

The life of faith consists in doing the precepts of the Lord from obedience; the life of charity consists in doing his precepts from love. A. C. 9193.

XXIX

There is an appearance of mercy occasionally with the wicked who are in no charity: it is however grief on account of what themselves suffer; for it is shown towards their friends who make one with themselves, and when their friends suffer, they suffer: this is not the mercy of charity,

March

but the mercy of friendship for the sake of self, which viewed in itself is unmercifulness; for it despises or hates all others except itself, thus except the friends who act in unity with itself. A. C. 5132.

xxx

The works of charity consist in doing that which is just and equitable, each in his own office, from the love of justice and equity and of good and truth. The reward which they who are in charity enjoy is that they are able to do good, and allowed to do good, and that the good deed is accepted. A. C. 4783; 3956.

xxxI

They who live in the truths of charity easily imbibe the truths of faith, in the other life if not in the life of the body, because the truths of faith are the interior truths of charity. A. C. 2049.

April

I

Man has two faculties receiving life from the Lord, one is called will, the other understanding. Those two faculties constitute one mind, that man may be truly man.' A. C. 9050.

II

The will itself is the inmost principle of man, because it is formed from his love, for whatever a man loves, that he wills, and what he loves above all things that he inmost wills; but the understanding serves to manifest those things which the man wills, that is, which he loves before others. A. C. 8885.

April

III

The life of the will always precedes, and the life of the understanding follows. A. C. 5969.

Some kind of liking is the origin of every person's thoughts. T. C. R. 388.

IV

There are in man two capacities: one of these is the ability to understand what truth is and what good is; this is called rationality, and is a capacity of his understanding. The other is an ability to do what is true and good; this is called freedom, and is a capacity of his will. Man by virtue of his rationality is able to think whatever he pleases, either with or against God, either with or against the neighbor; he is also able to will and to do what he thinks; but when he sees evil and fears punishment he is able, by virtue of his freedom, to abstain from doing it. By virtue of these two capacities man is man, and is distinguished from beasts. Man has these two capacities from the Lord, and they are from him every

April

moment, nor are they taken away, for if they were, man's human would perish. In these two capacities the Lord is with every man, good and evil alike; they are the Lord's abode in the human race: from this it is that all men live forever, the good as well as the evil. D. L. and W. 240.

V

Everything confirmed by the will and at the same time by the understanding remains to eternity; but not that which is confirmed by the understanding only; for that which is of the understanding only is not within the man but without him, since it is only in his thought; and nothing enters into a man and is appropriated to him but what is received by the will; for this becomes of his life's love. D. P. 318.

VI

The affection of good properly belongs to the will, but the affection of truth properly belongs to the understanding.

April

The affection of good consists in doing good from the love of good, and the affection of truth in doing good from the love of truth. These two affections appear at first view as if they were the same, but they are distinct from each other, both in respect to their essence and to their origin. A. C. 1997.

VII

Man can with difficulty distinguish between thinking and willing, for he says when he wills anything that he thinks it, and frequently when he thinks anything that he wills it, when yet they are distinct as truth and good. A. C. 9995.

The intellectual principle flows into the will-principle when truth passes into good; the will-principle flows into the intellectual when the former acts. A. C. 5077.

VIII

Truths are received first in the memory, and next in the understanding, and lastly in the will. A. C. 10,787.

April

IX

All things which have existence in the natural world are effects; and all things which have existence in the spiritual world are the causes of these effects. Nothing natural exists without a spiritual cause. D. L. and W. 134.

X

All things which are learned and stored up in the memory, and which can then be called forth to the intellectual sight, are called scientifics, and in themselves are the things which constitute the intellectual principle of the external man. These are excited by the delight of man's love and those which absolutely enter into the loves, and become spontaneous and, as it were, natural, vanish out of the external memory, but remain inscribed on the internal memory, whence they are never blotted out; thus scientifics become living. A. C. 9394.

April

XI

Evils which proceed only from the will, thus not from previous thought, are such as man inclines to from an hereditary principle; these are not imputed to him unless he has confirmed them in his intellectual part; but they cannot be confirmed in this part except in his adult age, namely, when he begins to think from himself, for before this he had faith not in himself but in masters and parents. A. C. 9009.

XII

The intellectual part in man is increased and grows from infancy to his age of manhood, and consists in a view of things from the grounds of experience or science, also in a view of causes from effects, and likewise of consequences from a connection of causes. It exists by virtue of the influx of light from heaven, wherefore every man may be perfected as to the intellectual principle; it is given to every one according to his application, life, and peculiar turn of mind, nor is it wanting to any if the mind be sane. A. C. 6125.

April

XIII

There are three degrees of intellectuals in man, his lowest principle is scientific, the middle is rational, the highest is intellectual: these are so distinct from each other that they ought never to be confounded. The Lord, through the intellectual principle in man, enters by influx into his rational, and through the rational into the scientific of the memory, whence comes the life of the senses of seeing and hearing: this is the true influx, and this is the true commerce of the soul with the body. A. C. 657.

XIV

To think intellectually is to think abstractedly from things material. A. C. 9407.

The intellectual principle is nothing but an exquisite sense of interior things. A. C. 4622.

April

xv

A man's understanding is the recipient of good as well as of evil, and of truth as well as of falsity, but not his will, which must be either in evil or in good; it cannot be in both, for the will is the man himself, and therein is his life's love. But good and evil in the understanding are separated; hence a man may be interiorly in evil and exteriorly in good. D. P. 284.

xvi

Every man is his own particular will, and his own particular understanding, and thus one person is distinguished from another. T. C. R. 263.

A man's life dwells in the understanding; its quality is according to the quality of his wisdom; and it receives modification from the love in the will. T. C. R. 39.

xvii

By life in first principles is meant will and understanding. These two are what

April

are in their first principles in the brain, and in their derivatives in the body. D. L. and W. 365.

XVIII

That part of the human brain called the *cerebrum* is allotted to the understanding and its wisdom, but that part called the *cerebellum* to the will and its love. T. C. R. 564.

XIX

To will, and not to do when there is opportunity, is in reality not to will. H. and H. 475.

XX

In order that a man may explore himself understanding is given him, and this separate from the will; that he may know, understand, and acknowledge what is good, and what is evil, and may also see the quality of his will, or what he loves and what he covets. That a man may see this, his under-

April

standing is gifted with superior and inferior, or interior and exterior thought, that from his superior or interior thought he may see what his will is doing in his inferior or exterior thought. D. P. 278.

XXI

Unless the understanding could be perfected separately from the will, and the will by its means, a man would not be a man, but a beast; he would have no capacity of acting from reason but only from instinct. T. C. R. 588.

XXII

Evil cannot be adjoined to good, but the false may be adjoined to truth, yet not the false in which evil is, but in which good is, such as appertains to infants, and to boys and girls whilst they are yet in innocence, and to well-disposed Gentiles who are in ignorance; for this good, as an end, drives away all the malevolence, and by application forms it into some resemblance of truth: A. C. 9809.

April

XXIII

He possesses the strength of the rational principle who can discern that good is good, and truth, truth, consequently that evil is evil, and the false, false. He however who regards good as evil and evil as good, also who regards truth as false, and the false as truth, can in nowise be called rational, but rather irrational, however he may appear to talk rationally. A. C. 4156.

XXIV

With man the capacity for understanding may be elevated into the life of heaven, but not the capacity for loving, except in the measure in which he acts according to his understanding. D. L. and W. 39.

XXV

Intellectual things may be compared to forms which are continually varying, and the things of the will to the harmonies resulting from the variation. A. C. 5147.

April

XXVI

Every man is led of the Divine by his intellectual principle. Hence it is that the Divine leaves that intellectual principle appertaining to man in its freedom, nor restrains it. A. C. 10,409.

The enlightening of the intellectual principle falls only into such as desire to know truths not for the sake of reputation and glory, but for the sake of life and use. A. C. 6222.

XXVII

Good with truth insinuates itself from the intellectual into the voluntary part, and is appropriated. The first state is, that the mind is kept in doubt; the second state is, that doubt is dispelled by reasons; the third state is affirmation; the last is act. A. C. 4097.

XXVIII

The intellectual principle is what receives the spiritual, so that it is a recipient

April

of spiritual truth and good, for nothing of good nor of truth can be insinuated into any one who has not an intellectual principle, but they are insinuated according to his intellectual principle. A. C. 6125.

XXIX

Heavenly peace is found in men when they are in the enjoyment of wisdom derived from the conjunction of good and truth, and who thence feel themselves content in God. H. H. 288.

XXX

Every one, whether man or woman, enjoys understanding and will; but in the man, the understanding predominates, and in the woman, the will; and the character of the human being is determined by the predominating faculty. H. and H. 369.

May



I

A man is not born into order, but contrary to his order, he is therefore born into ignorance of all things; and this being the case, it is provided that he may afterwards be reborn, and thereby come into so much of intelligence and wisdom as he receives of good, and of truth by good, from a free principle. A. C. 6323.

Nothing is pleasing and acceptable to the Lord which proceeds from a principle that is not free. A. C. 1947.

II

Where each regards his own private good as his end, the Lord cannot possibly be present. This very thing, man's *proprium*, or what is purely his own, excludes and re-

May

moves the Lord, for the man who regards this as his end bends and inclines the general good of society, and that of the church, yea, and the kingdom of the Lord, towards himself, and this to such a degree as if they only existed for him: thus he takes away from the Lord what is his, and substitutes himself in his place. A. C. 1316.

A man's hereditary disposition is his *proprium*. D. P. 215.

III

There are two states into which a man must enter, and through which he must pass, that he may from natural become spiritual. The first state is called Re-formation and the other Re-generation. The first is a state of thought from the understanding, and the other is a state of love from the will. T. C. R. 571.

IV

Regeneration has for its end, that man may receive *new life*, or rather that he may receive *life*, and from being no man, may become a man. A. C. 848.

May

V

So long as a man is such that he thinks of heaven and of God from religion, and nothing of evils as sins, he is still in his first state: but he comes into a state of re-formation when he begins to think that there is such a thing as sin, and still more when he thinks that this or that is a sin, and when he explores it a little in himself, and does not will it. D. P. 83.

VI

So long as a man sees and acknowledges in his mind that evil is evil, and good is good, and thinks that good ought to be chosen, so long that state is called re-formation; but when he actually wills to flee from evil and do good, then commences a state of regeneration. T. C. R. 587.

VII

The regeneration of man is the generation of spiritual life. A. C. 9042.

May

Natural good is from a man's natural parents, but spiritual good is from the Lord. A. C. 3470.

VIII

Every particular person, by his own actual sins, causes hereditary evil and makes an addition to what he receives from his parents, and thus extends its quantity, which remains in all his posterity; nor does this evil suffer any check or tempering, except in those who are regenerated. This is the primary cause why every church degenerates. A. C. 494.

IX

When truths are introduced into natural good, they at first cause pain, for they aggravate the conscience and induce anxieties; but this first grief by degrees diminishes and at length vanishes away. A. C. 3471.

May

X

The end of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit; but man cannot be made new as to his internal man unless also as to his external; for although man after death is a spirit, he nevertheless has with him in another life the things appertaining to his external man, namely, natural affections and also doctrinals, and likewise scientifics, in a word, all things of the external, or natural memory, for these are the planes in which his interiors are terminated. As these therefore are disposed, so interior things, when they flow in, are formed, for therein they are modified.

The whole man is regenerated when his natural man is. A. C. 3539; 9043.

XI

Truth is implanted in the natural man, and there first becomes science, and so far as man is affected by it, and forms his life according to it, it is called forth into the intellectual principle, and becomes faith and

May

at the same time charity towards the neighbor; this charity constitutes his new will-principle, and this faith his new intellectual principle, and both his conscience. A. C. 10, 124.

XII

If a man shun evils from any other motive than because they are sins, he does not shun them but only prevents them from appearing in the sight of the world. T. C. R. 330.

XIII

Evils cannot be removed except they appear. It is not meant that a man is to do evils that they may appear, but that he is to examine himself, not his actions only but also his thoughts, and as to what he would do if he were not afraid of the laws and of infamy; especially what evils he considers in his spirit as allowable, and does not look upon as sins, for these he still commits. D. P. 278.

May

XIV

Man can only be formed for heaven by means of the world. It is there that ultimate effects have their station, into which the affection of every one is to be determined; for unless the affection puts itself forth, or effuses itself into acts, which is done in a numerous society, it is suffocated, and at last so completely that the man has no longer any respect to his neighbor but only to himself. H. and H. 360.

XV

Man ought to force himself to do good, and to speak truth. His celestial *proprium* is formed in the effort or tendency of his thought; and if he does not obtain it by *compelling himself*, he never will obtain it by not compelling himself. No good can possibly come from *being compelled*, as when one is compelled by another to do good; but for a man to *compel himself*, is to act from a certain free-principle unknown to himself. Nothing that is compulsive comes from the Lord. A. C. 1937.

May

XVI

If it were possible for man to be reformed by compulsion, there would not be a single man in the universe but what would be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it were, to love Him, the means of doing so being innumerable; but inasmuch as what is done in a state of compulsion is not conjoined with, consequently is not appropriated to, man, therefore nothing can be further from the Lord than to compel any one. A. C. 2881.

.

XVII

A state of intelligence then commences with man when he no longer thinks from a master, but from himself, for faith is not the faith of the man himself until, from the ideas of his own proper thought, he has confirmed what he believes; previous to this time faith is not his but another's in himself, for he believed the person, not the thing. A. C. 10,225.

May

XVIII

He who does good because it is so commanded and not so much from affection of heart, as often as he does it begins from himself, and also in doing good he thinks of merit; whereas he who does not act from the precept, but from a principle of charity, that is, from affection, acts from the heart and thus from a free principle, and as often as he acts he begins from a real will to what is good, thus from a perception of its being delightful to him; and inasmuch as he has recompense in the delight which he perceives, he does not think of merit. A. C. 3463.

XIX

In this second state it is not necessary that man should as before ascribe to God all the good which he wills and does, and all the truth which he thinks and speaks, since this acknowledgment is inscribed on his heart, and is inwardly contained in all his words and actions. T. C. R. 105.

May

xx

The thinking principle does not save any one, but salvation comes from the life which man has procured for himself in the world by the knowledges of faith; this life remains, whereas all thought, which does not accord with man's life, perishes and becomes as if it had never existed; heavenly consociations are formed according to the kinds of life, and by no means according to the kinds of thought which are not connected with life; such thoughts are grounded in hypocrisy and pretence and are altogether rejected. A. C. 2228.

xxi

The conjunction of the external man with the internal is not effected without temptation, and spontaneous submission. A. C. 5749.

xxii

Temptations have for their end the subjugation of what is external in man that

May

these externals may thereby be rendered obedient to what is internal. A. C. 857.

XXIII

All who are regenerating undergo temptations; temptations are combats against evils and falses. In temptations man interiorly resists, for unless he interiorly resisted he would not conquer, but would yield. A. C. 10,685.

XXIV

No one is tempted before he is capable of reflecting, and of perceiving, in his particular manner and measure, what is good and true. A. C. 2280.

XXV

Man, who is in temptation, remains for the time suspended between a negative and an affirmative principle; he who is overcome remains in the principle of doubt, and falls into the negative principle; but he who conquers is indeed in the principle of doubt,

May

but still if he suffers himself to be raised up by hope, he persists in the affirmative principle. A. C. 2338.

XXVI

All temptation is attended with some kind of despair, otherwise it is not a temptation. In this the combat of temptation essentially consists. Assurance concerning the event precedes victory, and is a fruit and proof of victory. A. C. 1787; 1820.

XXVII

The signs that sins are remitted are those which follow: there is a delight perceived in worshipping God for the sake of God, in serving the neighbor for the sake of the neighbor; thus in doing good for the sake of good, and in believing truth for the sake of truth. A. C. 9449.

XXVIII

The affection of gain is an earthly affection, and the affection of truth a

May

spiritual affection, and the one or the other must have the dominion, since no one can serve two lords, therefore where the one affection is, the other is not. A. C. 5433.

XXIX

Regeneration commences with man but never ceases, being continually perfecting not only whilst he lives in the world, but also in the other life to eternity, and yet it can never arrive at any such perfection as to admit of any comparison with the Divine [being or principle]. A. C. 8326.

XXX

Above the happiness of being advanced to honors and being served by others, of abounding in riches and living in pleasures, there is a happiness which affects the interiors of man, a heavenly happiness, the happiness of genuine charity, of doing good without a view to recompense. This principle is in the new will, which is given by the Lord to those who are regenerated, inasmuch as that will is the Lord's with man. A. C. 6392.

May

XXXI

An image of regeneration is presented to our view in the wonderful transformation of silk-worms, and other caterpillars, into nymphs and butterflies, and in the changes experienced by other insects, which in their season are adorned with wings. The whole world from first to last is full of representations and types of regeneration. T. C. R. 687.

June

I

The Lord rules every one, not only in the universal but also in things most singular, both immediately from Himself, and likewise mediately through the spiritual world.

June

In a particular sense, there is a spiritual world, and a natural world, appertaining to every individual man, his internal man being to him a spiritual world, but his external being to him a natural world: A: C. 6058; 2990:

II

There is a succession of influx which, beginning from the Divine principle, and thus going on by gradations, is terminated in the lowest state of the natural principle, that is, in the worldly and corporeal principle: A. C. 3304:

III

The brain and its interiors are the means by which the descent from the heavens into the world, and the ascent from the world into the heavens, is effected: A. C. 4042:

IV

Influx is effected by correspondences; it cannot be effected by continuity. D: L. and W. 88:

June

V

The common influx is into those things which are in order, the particular influx into those which are not in order. Animals of every kind are in the order of their nature, therefore into them there is a common influx; but men are not in any law of order, therefore into them there is a particular influx. A. C. 5850.

VI

The corporeal principles are exempt from the particular influx and are ruled by general influx; in other words, when thought is determined into speech, and will into actions, the determination and transition into the body are according to order, and are not ruled by any spirits in particular; for to flow into man's bodily principles is to obsess him. A. C. 5990.

VII

Spiritual influx is given out of the spiritual world into the natural, but not *vice*

June

versa; physical influx is altogether contrary to order, and contrary to nature, thus impossible. A. C. 9110.

VIII

By immediate influx of truth from the Lord there is not the perception of truth, but the light which gives the faculty of understanding. A. C. 8707.

IX

Those who wait for influx, with the exception of a few, who from their hearts desire it, do not receive any influx. They are never instructed what they ought to believe and to do; and this to the end that human rationality and liberty may not be destroyed, which consists in every one's acting from free-will according to reason, in all appearance as from himself. D. P. 321.

X

Those who are instructed by influx what they ought to believe and to do are

June

not instructed by the Lord, or by any angel of heaven, but by some spirit of an enthusiast, and are seduced. D. P. 321.

XI

All really Divine influx takes place by an enlargement of the understanding, growing out of an enlarging love of truth. D. P. 321. [Translation of Henry James.]

XII

The Lord does not compel man to receive what flows in from Himself, but leaves in freedom, and so far as man permits, by freedom leads him to good; thus the Lord leads man according to his delights, and also according to fallacies and the principles thence received, but by degrees he leads him out from thence; and this appears to man as from himself. Thus the Lord does not break those principles, for this would be to violate man's freedom which must necessarily remain, in order that he may be reformed. A. C. 6472.

June

XIII

The freedom which man possesses is the faculty by which, in which, and with which the Lord is present in him, who, though he is continually urgent to be received, yet never puts aside or takes away his freedom, because nothing in relation to spiritual matters which man does not do in a state of freedom can remain with him. T. C. R. 498:

Sin in general is called the devil who, with his crew of infernals, is ever at hand when man is destitute of charity. A. C. 364.

XIV

To desist from evils is left to man's determination, or freedom: in this case there flows in good from the Lord, which is never wanting, for it is in the very life itself which man has from the Lord; but with the life good is received only in proportion as evils are removed. A. C. 9378.

June

XV

It is impossible for any good to be rooted in man, except in his free-will, since whatever is not rooted in the free-will is dissipated on the first approach of evil and temptation. A. C. 3854.

XVI

Every created thing is such in its nature that it may be a recipient of God, not by continuity but by contiguity. By the latter and not the former comes its capacity for conjunction. For having been created in God, from God, it is accordant, and is an analogue, and through such conjunction it becomes like an image of God in a mirror. D. L. and W. 56.

XVII

The conjunction of God with man is conjunction resulting from the reception of a spiritual principle in the natural, and the conjunction of man with God is conjunction resulting from the natural principle

June

being derived from the spiritual. T. C. R.
369.

XVIII

Man cannot be conjoined to the Lord unless he be spiritual, nor can he be spiritual unless he be rational, nor can he be rational unless his body is in a sound state. These three are like a house, the body like the foundation, the rational like the superstructure, the spiritual like those things which are in the house, and conjunction with the Lord like dwelling in it. D. L. and W. 330.

XIX

When man is about to be conjoined to the Lord, he advances towards conjunction by truth, for no one can be regenerated except by the knowledges of faith which are truths. A. C. 2063:

XX

There is no possibility of any union, or conjunction, being effected between

June

two unless there be a mutual approach, the one towards the other. All conjunction throughout the universal heaven, the universal world, and the whole of man, has no other source than from the reciprocal approach of one part to another, attended at the same time with a unity of will on both sides. Such is the reciprocal conjunction of soul and body in every individual man; such of all the members and viscera in and among each other in the human frame; such of the minds of those persons who inwardly love one another, it being the very nature of love to desire to love and to be beloved.

Hence, it is evident that if the Lord only loved a man and were not in his turn to be beloved by him, the Lord would approach and he would retire: thus the Lord would continually will to meet the man and to enter into him, and the man would turn himself away and depart. T. C. R. 99 and D. P. 92.

XXI

Man's conjunction with the Lord is not with His essential Supreme Divine, but with His Divine Human, for man cannot have any idea at all of the Lord's Supreme

June

Divine, since it so far transcends his idea that the idea totally perishes, and becomes none: of the Divine Human, however, he can have an idea; for every one is conjoined by thought and affection where the subject conjoined with is capable of being apprehended by some idea, but not where it cannot be so apprehended. A. C. 4211.

XXII

He who is willing to be enlightened by the Lord must take especial heed lest he appropriate to himself any doctrinal which patronizes evil. A. C. 10,640.

XXIII

He who would have perception in things spiritual must be in the affection of truth grounded in good, and must continually desire to know truths: hence his intellectual principle will be illuminated; and when it is so, then it is given to him to perceive something interior within himself; but he who is not in the affection of truth receives

June

all he knows from the doctrinals of the church in which he believes, and because a priest, a presbyter, or a monk, has said that it is so. A. C. 5937.

XXIV

They who are in the perception of the Lord's presence, are in the perception that all and everything which befalls them tends to their good, and that evils do not reach them; hence they are in tranquillity. A. C. 5963.

XXV

The divine providence operates invisibly and incomprehensibly, in order that a man may freely ascribe it either to providence or to chance. A. C. 5508.

XXVI

A man's conscience is formed of what he thinks to be true, consequently what he regards as lawful. A. C. 1002.

June

XXVII

If a man is in possession of another's property, whilst the other is ignorant of it, and thus can retain it without fear of the law, or of the loss of honor or reputation, and still restores it to another because it is his, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. A. C. 9120.

XXVIII

Again, if a person has it in his power to attain a place of dignity, but sees that another who is a candidate for the same place, has talents to make him more useful to his country, and gives up the place to the other for the good of his country, he has conscience. So in all other cases. A. C. 9120.

XXIX

The Divine principle Itself does not immediately instruct and speak with

June

man, and not even with angels, but mediately by Divine Truth: A. C. 8127.

xxx

The Lord operates by means of charity wheresoever it exists. A. C. 1100. *

July

I

The spiritual world and the natural world are so distinct as to have nothing in common with each other; yet are so created as to have communication, even to have conjunction by means of correspondences. D. L. and W. 83.

July

There is nothing in the natural world which does not correspond to something in the spiritual world. A. C. 7112.

II

Universal nature is a theatre representative of the Lord's kingdom; the Divine is in the minutest things thereof; it is also a representation of the eternal and the infinite, —of the eternal from propagation to eternity; of the infinite from a multiplication of seeds to infinity. The Divine continually flows in; and from influx comes *conatus*, from *conatus*, energy, and from energy, effect. A. C. 5116.

III

All representatives in nature have reference to the human form, and have a signification according to that reference. A. C. 10,184.

July

IV

Man cannot think without an idea derived from such things appertaining to himself as are knowable and sensible; and man then thinks justly, even concerning those things which are of faith and love, when he thinks from correspondences, for correspondences are natural truths in which as in speculums spiritual truths are represented. A. C. 9300.

The hieroglyphics of the Egyptians and the fabulous stories of antiquity were founded on correspondence. T. C. R. 201:

V

A thing significative is conjoined to that to which it corresponds, as the sight of man with its eye, the hearing with its ear, the thought which is spiritual, with the form of man's interior, and by it with the little organs of speech; or as the will, which is also spiritual, is conjoined with the muscular fibers by which action is produced; such is the case with every spiritual corresponding principle, or everything significative in re-

July

spect to its natural principle with which there is correspondence. A. C. 7850.

VI

Man is so created that, as to his body, he is a little world, all the Arcana of the world of nature being therein repositied, for every hidden property there is in the ether and its modifications, is repositied in the eye, and every property in the air is repositied in the ear; and whatever invisible thing floats and acts in the air, this is in the organ of smell where it is perceived, and whatever invisible thing floats and acts in the waters and other fluids, this is in the organ of taste; also the very changes of state are in the sense of touch throughout; and things still more hidden would be perceived in his interior organs, if his life were according to order. A. C. 3702:

VII

The operations of the purely organic substances of the mind are of a similar nature to those of the body, with this differ-

July

ence only, that those of the organic substances of the body are natural, while those of the organic substances of the mind are spiritual, and both act together as a one by correspondences. D. P. 279.

VIII

The head denotes the whole Human principle, or the whole man, because from the head descends the all of the man, for the body is a derivation thence; wherefore also what man thinks and wills, which is done in the head, this is presented in effect in the body. A. C. 10,011.

IX

To the angels of the inmost heaven correspond those things appertaining to man, which belong to the provinces of the heart and of the cerebellum. A. C. 9670.

X

The interiors have their allotted provinces in the face; the interiors which are of

July

the love being in the province of the forehead, those which are of wisdom and intelligence in the province of the eyes, those which are of perception in the province of the nostrils, those which are of utterance in the province of the mouth. A. C. 9936.

XI

The sense of touch in general corresponds to the affection of good; the sense of taste to the affection of knowing; the sense of smell to the affection of perceiving; the sense of hearing to the affection of learning, also to obedience; and the sense of seeing to the affection of understanding and of growing wise. A. C. 4404.

The ear corresponds to obedience, and obedience belongs to the life; whereas the eye corresponds to intelligence, and intelligence has relation to doctrine. H. and H. 271.

XII

By the neck is signified the conjunction and communication of things superior and inferior. A. C. 10,429.

July

XIII

By spirit in the natural sense is meant the life of the respiration of man; and the respiration, which is of the lungs, corresponds to the life of truth, which is the life of faith and thence of the understanding, whilst the pulse, which is of the heart, corresponds to the life of the will, thus of the love. A: C. 9818.

XIV

Hands signify strength, and hands power: Feet signify inferior natural things. The sole of the foot and the heel signify natural things of the lowest order.

Garments denote truths.

Green denotes what is sensitive. A. C. 4934; 2162; 5954; 10,137.

XV

Since the Lord cannot present Himself such as He is in Himself, He therefore presents Himself by means of such things as can be received, that is, as to love He mani-

July

feasts Himself by heat, as to wisdom by light, and as to use by the atmosphere. D. L. and W. 299.

That fire was representative of the divine love was a thing very well known to the ancients, as may be manifest from this consideration, that they instituted a sacred perpetual fire, and appointed virgins to keep it, who were called vestals. A. C. 6832:

XVI

The number three signifies what is complete and perfect. T. C. R. 211.

By three is signified all truth in the complex, and by four all good in the complex. A. C. 10,624.

Seven denotes what is holy. A. C. 716.

Twelve denotes all. Twelve means all in one complex. A. C. 9876; 3858.

XVII

By length is signified good, and by breadth truth. A. C. 10,179.

July

A square denotes what is just. A. C. 9717.

Corners denote strength and firmness. A. C. 9494.

XVIII

The East corresponds to a state of good in its rising, the West to a state of good in its setting; the South corresponds to a state of truth in its light, but the North to a state of truth in the shade. A. C. 9648.

XIX

Beasts signify affections and inclinations such as are those which appertain to man, the tame and useful beasts good affections and inclinations, but the wild and useless beasts evil affections and inclinations. A. C. 9231.

XX

The serpent, which denotes the sensual principle, also signifies all evil in gen-

July

eral; but when the sensual principle is conjoined with the internal, or rightly subordinate to the rational principle, in this case by a serpent is signified prudence and circumspection. A. C. 6949.

XXI

Gold represents celestial good; brass natural good; wood corporeal good. Silver represents spiritual truth; iron natural truth; stone sensual truth. A. C. 425.

Gold and silver denote good and truth in general. A. C. 10,540.

XXII

The statues which were set up by the ancients in groves, signified Divine Truth, for the statues were stones, and stone signifies truth. A. C. 10,643.

Oil denotes internal good; *honey* external good. A. C. 10,540.

Stones anointed with oil represented truths from good. A. C. 9954.

July

XXIII

Salt signifies truth desiring good, thus con-joining both. A. C. 10,137.

Ashes signifies such things in man's external memory as remain after uses, and which ought to be removed, lest they should oppose the entrance of other things by which uses may be again promoted. A. C. 9723.

XXIV

By *wheels* are signified intellectual powers whereby is progression. A wheel denotes the power of advancing. As a chariot has its motion and progression by wheels, so the truths which are of doctrinals have their progression by the intellectual principle. A. C. 8215.

XXV

War in the spiritual sense is nothing else but the combat of the truth with the false and of the false against truth. A. C. 10,455.

July

XXVI

By *wind instruments* are expressed the affections of good, and by *stringed instruments* the affections of truth. A. C. 8337.

XXVII

Waters signify things scientific and rational, consequently things intellectual.

The *sea* signifies the scientific principle in general. A. C. 2161; 9653.

XXVIII

Horses denote the intellectual principle which is enlightened. A. C. 10,406.

The signification of horse as denoting the intellectual principle, was derived from the ancient church to the wise round about, even into Greece; hence it was that in describing the sun, by which is signified love, they place therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses; and in describing the god of the sea, inasmuch as by sea

July

was signified sciences in general, they also allotted horses to him; hence, too, when they described the birth of the sciences from the intellectual principle they feigned a flying horse, which with his hoof burst open a fountain where were virgins, who were the sciences; nor was anything else signified by the Trojan horse but an artful contrivance of the understanding to destroy walls. A. C. 2762.

XXIX

Everything *sweet* in the natural corresponds to what is delightful and pleasant in the spiritual. A. C. 5620.

XXX

Magic is nothing else but the perversion of order and especially is the abuse of correspondence. A. C. 6692.

XXXI

Correspondences have all force; for correspondences are from the Divine. A. C. 8615.

August

I

All truth, which is from the Divine, is called the word.

Word in the general sense signifies what is uttered by the mouth, or discourse; and since discourse is the thought of the mind uttered by expressions, therefore word signifies the thing thought of; hence everything which really exists, and is anything, in the original tongue is called the word. But in an eminent sense the Word is the Divine Truth, by reason that everything which really exists, and which is anything, is from the Divine Truth. A. C. 9987.

II

The Word is so written that the expressions therein involve a series of spirit-

August

ual things, which do not appear to man unless he be acquainted with correspondences; herein lies concealed the Divine in the Word. A. C. 10,633.

III

The internal sense is not only that sense which lies concealed in the external sense, but also which results from several passages of the sense of the letter rightly compared with each other. A. C. 7233.

IV

One thing involves another in the spiritual sense, and the spiritual sense is the interior sense of the words, which sense is quite frequently contained in the words of various languages, especially the Oriental. A. C. 10,217.

V

The interior significations of expressions for the most part derive their origin from the interior man; for every man as to

August

his spirit is associated with spirits and angels, and inasmuch as he is associated with them, he is also with them in their universal language, thus in the origins of expressions. A. C. 5075.

VI

The Word is Divine principally in this, that all and singular the things contained therein do not respect one nation or one people, but the universal human race, namely, that which is, which was, and which shall be. A. C. 3305.

VII

The outmost sense, which is the natural, and is called the sense of the letter, is not only the complex, continent, and base of the corresponding interior senses, but moreover in the outmost sense the Word is in its fullness and in its power. D. L. and W. 221.

Doctrine is not attainable by means of the spiritual sense of the Word, but is only capable of receiving illustration and confirmation from it. T. C. R. 230.

August

VIII

The life of the soul of man, his spiritual life which he is to live to eternity, is described in the Word in the sense of the letter by such things as are of the life of the body. A. C. 9127.

IX

There are in general three things which disappear from the sense of the letter of the Word when the internal sense is unfolded, namely, what is of time, what is of space, and what is of person. The reason of this is, because in the spiritual world there is neither time nor space, these two being proper to nature; and the reason why in the spiritual world there is no respect had to anything determined to a person is because a view to a person in discourse contracts and limits the idea, whereas what is extended and unlimited in discourse causes it to be universal, and also to comprehend and be able to express things innumerable and likewise ineffable. A. C. 5253.

August

X

A knowledge of the internal sense existed among the ancients in Chaldea, in Assyria, in Egypt, and in Arabia, and thence in Greece, in whose books, emblems and hieroglyphics, such things are still to be met with; the reason why such knowledge has perished is because there is no faith that a spiritual principle is anything. A. C. 9011.

Man of himself knows nothing at all concerning divine things, and concerning those things which relate to celestial and spiritual life, without revelation. The church of the Lord from the most ancient times had been in the land of Canaan; hence such things pertaining to divine worship were diffused from them to the nations round about, and likewise to the neighboring Greeks, and from these to the Italians or Romans. None of the nations who are acquainted with the existence of the Divine (being or principle), and of life after death, have derived this knowledge from the lumen of their own nature but from the religious doctrine handed down to them from ancient times, which was founded on such knowledge as by various ways had flowed down from the church which had revelation. A. C. 8944.



August

XI

In the most ancient times the Word was not, but immediate revelation for the man of the church; when this immediate revelation ceased, then another revelation succeeded; when this church also was devastated, it was then provided by the Lord that the Word should be written which consisted of mere correspondences. A. C. 10,632.

No man has any religion from himself, but through some other person, who either knows from the Word or has learned by tradition from others, that there is a God, that there are a heaven and a hell, and a life after death, and that God is to be worshipped in order that man may be made happy. When once a religion is planted in any nation the people are led by the Lord according to the precepts and tenets of their religion. In every religion there are precepts similar to those in the Decalogue; as that God should be worshipped and His name not profaned, that festivals should be observed, parents honored, murder, adultery, and theft not committed, and false testimony not given. The nation which makes these precepts divine, and from a principle of religion lives according to them, is saved. D. P. 254.

August

XII

There are some few who are totally ignorant with respect to God; but these, if they have lived a moral life, are instructed after death, and in their moral life receive a spiritual principle. It is the same with those who worship the sun and moon and think that God is therein. But there are many who worship idols and images even in the Christian world; and this indeed is idolatrous, yet not in all; for there are some to whom images serve as means of exciting them to think of God. By virtue of influx from heaven those who acknowledge God wish to see him, and those who cannot, like those who are interiorly spiritual, elevate the mind above things sensual, awaken in themselves an idea of Him from a statue or a graven image. Those who do this and do not adore the image itself as a god, if also they live according to the precepts of the Decalogue from a principle of religion, are saved. The Lord has provided that every one, if he lives well, may have some place in heaven. D. P. 254.

August

XIII

As to what concerns the historical parts of the Word of the Old Testament, all things contained therein are historically true except what is written in the first chapters of Genesis which are things described in a historical form. The historical parts have still an internal sense; the prophetic parts in many passages would be of no use unless they had an internal sense. As to what concerns *precepts* of life, such as are all the laws of the Decalogue and several injunctions contained in the Law and the Prophets, these, inasmuch as they are serviceable to man's life, are of use in each sense, both the literal and the internal. A. C. 2606-9.

XIV

Tree signifies man, and its *fruit* good of life; hence by the tree of life is signified man living from God, or God living in man. By the *tree of the science of good and evil* is signified man believing that he lives from himself, and not from God. By the serpent is understood the devil as to the love

August

of self and the pride of one's own intelligence; and this love is the possessor of that tree and the men who are in pride from that love, are those trees. C. I. 135.

xv

When man's interior sight is opened, which is that of his spirit, then there appear the things of another life, which cannot possibly be made visible to the bodily sight. The visions of the prophets were given them by this opening of the interior sight. A. C. 1619.

xvi

Everything in the Israelitish church, the burnt offerings, sacrifices, meat-offerings and drink-offerings, with all the particulars belonging to each, were correspondences; so also was the tabernacle, with all things contained in it, and likewise the festivals; also the priesthood of Aaron and the Levites, and their garments of holiness. T. C. R. 201.

The representatives enjoined to the pos-

August

terity of Jacob were not new, but several of them were such as had before been in use among the ancients. The remains of a church from the ancient times were still existing in the land of Canaan, especially amongst those who were called Hittites and Hivites. A. C. 4429.

XVII

The ancient church and the primitive Christian church are altogether the same as to internal things and only differ as to externals: hence it is, that when the externals, which were of the ancient church and also of the Jewish, are unfolded and, as it were, unswathed, the Christian church is discovered; this was signified by the circumstance of the veil in the temple being rent asunder. A. C. 4772.

XVIII

It is usual in the Word, especially in the Prophets, to mention one thing twice, only changing the expression. This is not a needless repetition, for one expression re-

August

lates to good, and the other to truth; and since good is of the will, and truth of the understanding, one has relation to the will and the other to the understanding. A. C. 5502.

XIX

When the subject treated of is concerning truth, the appellation God is used, but when it is concerning good the appellation Jehovah is used. A. C. 2826.

The two names of the Lord, namely, Jesus Christ, involve the same, the name Jesus implying the divine good, the name Christ the divine truth. A. C. 5502.

The Word which was in the beginning with God, and which was God, by which all things were created and by which the world was made, is the Divine Truth. A. C. 9410.

XX

When it is said in the Word about any one, This shall be thy name, it signifies that such would be his nature and quality. As a name signifies the quality of any person

August

it comprehends in one aggregate whatever is in him. A. C. 2009.

By the name of God the ancients understood everything in one complex whereby God is worshipped, consequently everything appertaining to love and faith. A. C. 2724.

The quality of a spirit as to its individual component parts no one knows but the Lord alone. A. C. 1505.

XXI

When it is said that there is salvation in no other name but in that of the Lord, it means that there is salvation in no other doctrine, that is, in no other thing than in mutual love, which is the true doctrine of faith. A. C. 2009.

XXII

By Shem is meant internal worship; by Japheth, corresponding external worship; by Ham, internal worship corrupted; by Canaan, external worship separated from internal. A. C. 1140.

Moses is the internal law and Aaron the external. A. C. 7381.

August

By Egypt is signified the scientific, by Assyria the rational, and by Israel the spiritual. T. C. R. 200.

XXIII

In the internal sense of the Word they who are principled merely in the science of knowledges are called Philistines. A. C. 3427.

XXIV

Seven *days* signified an entire period from beginning to end, greater or lesser; hence also it signifies what is full. The number *three* likewise signifies what is full, but with this difference, that *seven* is applied when the subject treated of is concerning anything holy, but *three* when the subject treated of is concerning anything whatsoever. A. C. 10,127.

Wilderness signifies a state of temptation, and the number *forty* its duration, however long or short. A. C. 6828.

When the notion of time is removed, there remains the notion of the state of things which existed at that time. *Days* signify

August

states in general, and *years* states in particular. A. C. 488.

xxv

He *that is washed needeth not save to wash his feet*, signifies that he who is re-formed has need only to be cleansed as to natural things, that is, that evils and falses be removed thence, in which case all things are disposed to order by an influx of spiritual things from the Lord; moreover, to wash the feet was a token of charity to denote that they did not reflect upon another's evils. A. C. 3147.

xxvi

To *sweep* denotes to prepare, because nothing else is required of man but *to sweep the house*; that is to reject the lusts of evil and the persuasions of what is false thence originating; in this case he is filled with good things, for good from the Lord continually flows-in, but into the man purged of such things as impede influx. A. C. 3142.

August

XXVII

He hath blinded their eyes and hardened their heart that they may not see with their eyes and understand with their heart and I should heal them, denotes that it would be better that they should be in falsities than in truths, because they were in the life of evil, in which case, supposing them to be instructed in truths, they would not only falsify them but would also defile them with evils; truth therefore was concealed from them. A. C. 2383.

XXVIII

By being buried, in the internal sense, is signified to rise again, because when the body is dead the soul rises again. All things relating to death in the natural world signify such things as relate to life in the spiritual world. A. C. 4621.

XXIX

Natural diseases correspond to evils and falses, for every disease in the human

August

race is from that source. Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberation from the various kinds of evil and the false. A. C. 8364.

xxx

The Lord when He was in the world abrogated the Sabbath as to representative worship, and made the Sabbath day a day of instruction in the doctrine of faith and love. A. C. 10,360.

xxxI

I have been told that there was an ancient Word which was used by the natives of Canaan, and in Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Sidon, Tyre and Nineveh, inhabitants of all which kingdoms were in the practice of representative worship, and consequently were skilled in the science of correspondences. That ancient Word I am at liberty to state is still preserved among the people in Great Tartary. T. C. R. 279.

September



I

The church of the Lord is with every one who is in a state of reception of charity and faith from the Lord, for a man himself is a church, and several men with whom the church is, constitutes the church in common. A. C. 8938.

The affection of truth, which is properly signified by mother, constitutes the church in man. A. C. 4257.

II

There are two things which conjoin the men of the church, namely, life and doctrine: when life conjoins, doctrine does not separate them; but if only doctrine conjoins them, then they mutually separate, and make as many churches as there are doc-

September

trines; when yet doctrine is for the sake of life and life is from doctrine. A. C. 4468.

III

The church of the Lord is not here or there, but everywhere, as well within those kingdoms where the church is as out of them, where the life is formed according to the precepts of charity. Hence it is that the church of the Lord is spread through the universal orb and yet that it is one; for when life constitutes the church, and not doctrine separate from life, then the church is one. A. C. 8152.

The church of the Lord is everywhere in the world, although it is specifically where the Lord is acknowledged, and where the Word is. A. C. 10,765.

IV

The several churches in the Christian world are distinguished by their doctrinals, and the numbers of those churches have hence taken the names of Roman Catholics, Lutherans, Calvinists, with many

September

others. This distinction of names arises solely from doctrinals, and would never have had place if the members of the church had made love to the Lord, and charity towards their neighbor, the principle point of faith. Doctrinals would then be only varieties of opinion concerning the mysteries of faith, which they who are true Christians would leave to every one to receive according to his conscience, whilst it would be the language of their hearts that he is a true Christian who lives as a Christian, that is, as the Lord teaches. Thus one church would be formed out of all these diverse ones, and all disagreements arising from mere doctrinals would vanish, yea, all the animosities of one against another would be dissipated in a moment, and the kingdom of the Lord would be established on earth. A. C. 1799.



Churches separate themselves according to their dogmas, and he who believes otherwise than as the dogma teaches, is cast out from their communion and defamed also; but he who is guilty of theft, who without mercy deprives others of their goods

September

(if he does not do so openly), who devises treacherous purposes against his neighbor, who brings disgrace upon works of charity, and who is guilty of adultery, such a one is still called a Christian, provided he only frequents sacred worship, and speaks from doctrine. A. C. 4689.

VI

Wherever there is any church there exist heresies, because while men are intent on some particular articles of faith, they give that the precedence; for such is the nature of man's thought, that whilst he regards some one particular thing he prefers it to another, especially when his imagination claims it as a discovery of his own. A. C. 362.

VII

Let this truth be received as a principle, that love to the Lord and charity towards our neighbor are the essentials on which hang all the Law and concerning which all the Prophets speak. In this case all heresies would vanish and be done away,

September

and out of many there would be formed one Church, howsoever differing as to doctrines and rituals. Supposing this to be the case all would be governed as one man by the Lord, for all would be as members and organs of one body. In this case too every one would say of another, in whatsoever doctrine or in whatsoever worship he was principled, This is my brother, I see that he worships the Lord and that he is a good man. A. C. 2385.

VIII

The life of charity consists in man's thinking well of others, desiring good to others, and perceiving joy in himself at the salvation of others. They have not the life of charity who are not willing that any should be saved but such as believe as they themselves do. More are saved from amongst the Gentiles than from amongst the Christians; for such of the Gentiles as have thought well of their neighbor and lived in good will to him, receive the truths of faith in another life better than they who are only nominally Christians. A. C. 2284.

September

IX

That Pagans and Gentiles also are saved may be known from this simple consideration, that the mercy of the Lord is universal, that is, extended to every individual man, and that they who are born out of the Church are nevertheless men as well as those born within the Church, who are comparatively few in number, and that it is no fault of theirs that they are ignorant of the Lord. A. C. 2589.

X

Where men know and think according to doctrine, there the church *may be*; but where men *act* according to doctrine, there alone the church *is*. A. C. 916.

XI

The life of charity abides with man to eternity, but not the life of piety, only so far as the latter is in agreement with the former. A. C. 8256.

When man has a new life then in any

September

employment in which he is engaged there is Divine worship, for he then has respect to the Divine in everything. That this is genuine Divine worship is unknown to those who place all worship in adoration and in prayers. A. C. 10,143.

XII

If a man cries to the Lord from evil, thus in favor of himself against all others, there is no hearing, and this appears to him as if there were no compassion. A. C. 5585.

XIII

External worship separate from internal, that is, separate from love towards the Lord and from neighborly love, is merely idolatrous. A. C. 1152.

The neighbor towards whom charity is to be exercised means all in the universe, but still each with discrimination. A. C. 3419.

XIV

They with whom the external is separate from the internal, suppose that when

September

they are in those things which relate to the external worship of the church, they are also in things divine; nevertheless it is not so; for on such occasions they are either in corporeal delight in consequence of what they have been accustomed to from infancy, or for the sake of the world that they may appear, or from obligation of duty for the sake of gain or honor. A. C. 10,472.

xv

The ancients designated the One Only God by various names, according to the various things which are from Him. When, however, the ancient church declined, they began to worship as many gods as there were names of the One Only God, and they also themselves added several more to them; this custom was at length so prevalent that every family had its own god, which they altogether distinguished from the rest that were worshipped by other families. A. C. 5628.

As all the worship of the ancients was representative, they therefore performed it on mountains and hills, and also in groves and gardens; for this reason too they conse-

September

crated fountains and made graven images of horses, oxen, calves, lambs, and even of birds, fish and serpents, which they placed in the vicinity and at the entrance of their temples, and also in their houses. In process of time when the science of correspondences became obliterated, posterity began to worship the mere graven images as if they had been holy in themselves. Hence originated all the idolatries which have prevailed throughout so many kingdoms of the earth. T. C. R. 833.

XVI

There are two kinds of love which for a long time have been deeply rooted in the human race: the love of ruling over all, and the love of possessing the property of all. All other evil loves are marshalled in subordination to these two, and form their troops or armies; but to search out these two is very difficult because they reside and conceal themselves in the inmost parts. T. C. R. 533.

September

XVII

There are three kinds of love which constitute the celestial things of the Lord's kingdom, namely, conjugal love, love towards infants, and the love of society, or mutual love. A. C. 2039.

XVIII

To love is to desire that one's own should be another's, and to feel the joy of another as joy in oneself.

To feel one's own joy in another, and not the other's joy in oneself, is not loving. So far as any one has loved another in this manner, so far he afterwards hates him. D. L. and W. 47.

XIX

Love is possible without wisdom; but such love is man's and not the Lord's. D. L. and W. 139.

Love cannot be raised in the same manner as wisdom. Love is raised by shunning evils as sins, and then by uses which man thereafter performs from the Lord. When

September

love is not at the same time raised, wisdom, however it may have ascended, falls back again down to its own love. D. L. and W. 258.

XX

As natural love can ascend by degrees and become spiritual and celestial, in the same way it can descend by degrees and become sensual and corporeal, and it does descend so far as it loves dominion from no love of use, but solely from love of self. It is this love which is called the devil. D. L. and W. 424.

XXI

The essential thing in marriage is the union of minds. H. and H. 375.

XXII

Genuine conjugal love cannot possibly exist but between two, that is, in the marriage of one man and of one wife, and in nowise between more together, by reason that conjugal love is mutual and reciprocal,

September

and the life of one conjugal partner is in that of the other reciprocally, so as to form as it were one; such union may exist between two, but not between more, inasmuch as more divide asunder that life. A. C. 2740.

XXIII

Conjugal love of one man with one woman is the precious pearl of human life, and the repository of the Christian religion. C. L. 457.

XXIV

Little children, being in the possession of innocence, are also in the enjoyment of peace; and being in the enjoyment of peace all their thoughts and actions are full of playfulness. Peace, however, as existing with little children is external: and yet we may learn from it what the nature of innocence is. H. and H. 288; 277.

XXV

The innocence of wisdom is genuine innocence, since it is internal: for it be-

September

longs to the mind itself, consequently to the will itself, and to the understanding thence derived: and when in these there is innocence, there also is wisdom, for they are its seat. H. and H. 278.

XXVI

He who is in goodness of life does not condemn another who is of another opinion, but leaves it to his faith and conscience, and extends this rule even to those who are out of the church. A. C. 4468.

XXVII

The more every individual has a distinct identity of character, in which he freely acts, and thus loves his associates from himself or from his own affection, the more perfect is the form of the society. D. P. 4.

XXVIII

They are principled in self-love who despise others in comparison with them-

September

selves, having no concern about the common good, unless so far as it favors themselves. A. C. 2219.

XXIX

Let no one believe that the Lord is with those who merely worship Him. He is with those who do his commandments, which are uses; with such He has his abode but not with the former. D. L. and W. 335.

Uses consist in every one discharging aright his function in his respective station, thus in serving his country, societies, and his neighbor from the heart, and in acting with sincerity in all his associations, and in performing duties prudently according to the quality of each; frequenting the temple, hearing sermons, and saying prayers are not of the life, but teach what the quality of the life should be. A. C. 7038.

XXX

When one performs the duties of his calling sincerely, uprightly, justly and faithfully, the good of the community is maintained and perpetuated, and this it is

September

to "be in the Lord," because all that flows in from the Lord is use, and it flows in from the parts into the community, and flows out from the community to the parts. D. L. and W. 431.

October

I

The peculiar attribute of man, and that in which his superiority to the beasts consists, is his possession of an interior life, which they neither have, nor are capable of having.

The reason why very many men do not know how to distinguish between their own life and that of the beasts, is because they in like manner are in things external, and at heart are solely concerned about terrestrial, corporeal, and worldly objects. A. C. 714; 3646.

October

II

Man is born corporeal as a worm, and remains corporeal unless he learns to know, to understand, and to be wise from others; but beasts are born into all the sciences of the loves of their life. Thus the imperfection of man's nativity becomes his perfection, and the perfection of a beast's nativity is his imperfection. C. L. 133.

III

That man does not live from himself is an eternal truth; yet unless he appeared to live from himself it would be impossible for him to live at all. A. C. 1712.

IV

Spiritual life is preserved by not sinning; to sin is to do and think what is evil and false with study and from the will, for the things which are done with study and from the will are such as go forth from the heart, and render man unclean. A. C. 8925.

October

V

The evils which a man thinks allowable, although he does them not, are also appropriated to him. When a man thinks any evil allowable, he loosens the internal restraint respecting it, and is kept from doing it only by external restraints which are fears; and because the spirit of the man favors such evils therefore, when external restraints are removed, he does it freely; and in the mean time continually does it in his spirit. D. P. 81.

VI

To see and understand that a thing is evil, and still to do it, makes a man guilty. A. C. 9069.

Man becomes guilty if he does not repress evil of the will principle by the intellectual when he sees it. A. C. 9132.

VII

It matters not that a person does not do evil when he either cannot or dare not,

October

nor that he does good from some selfish regard: such abstinence from the one and performance of the other have only their origin in the man's externals, which are removed in the other life, where he is such as his thoughts and intentions make him. A. C. 1680.

VIII

All evil has its boundaries, or limits, as far as which it is permitted to go, but when it is carried beyond these limits the guilty party runs into the punishment of evil, and this both in general and particular cases. A. C. 1311.

IX

To do anything from affection and its blessedness, and at the same time with a view to reward, is to act from principles quite opposite to each other. A. C. 3816.

X

Man then first begins to live when that perishes which in the world he be-

October

lieves to be the all of life, and the life which in this case he receives is ineffable and indefinite respectively, and he is altogether ignorant of this so long as he is in evil. A. C. 3175.

XI

Sometimes it appears as if a man's ends were selfish when yet they are not so; for man is of such a nature that in all and singular things he reflects upon himself, and this from custom and habit; but if any one is desirous to know the ends by which he is influenced, let him attend only to the delight which he perceives in himself as arising from praise and self-glory, and to the delight which he perceives as arising from use separate from self; if he perceives this latter delight he is then in genuine affection. A. C. 3796.

XII

Man may appear as evil when yet inwardly he possesses good; wherefore it is on no account allowable for one man to judge of another as to the quality of his spiritual life, for the Lord alone knows this; nevertheless

October

it is allowable for every one to judge of another in respect to his quality as to moral and civil life, for this is of concern to society. A. C. 2284.

XIII

The Lord says, Judge not that ye may not be condemned; by which can in no-wise be understood the judging concerning the moral and civil life of any one in the world, but the judging concerning the spiritual and heavenly life of any one. A general judgment as this: If you are such in internals as you appear in externals, you will be saved or condemned, is allowed; but a particular judgment, as this: You are such in internals, therefore you will be saved or condemned, is not allowed. C. L. 523.

XIV

The exercises of charity can only have existence so far as a man is engaged in occupations of business; and they cannot have existence so far as he removes himself from such occupations. H. and H. 360.

October

xv

They who are in perception, when they feel compassion, know that they are admonished by the Lord to give aid. A. C. 6737.

xvi

A man is like the earth, which produces all kinds of fruits, and by virtue of which faculty earth is earth; but its producing evil fruit does not take away its power of producing good fruit also, which would be taken away, however, if it could only produce evil fruit. D. P. 330.

xvii

Providence is predicated of good, but foresight of evil; for all good flows in from the Lord, therefore it is provided; but all evil is from hell, or from man's *proprium*, therefore it is foreseen. Providence in respect to evil is nothing else but the direction, or determination of evil to what is less evil, and as much as possible to good. A. C. 5155.

October

XVIII

The Divine Providence does not respect that which is fleeting and transitory, and which has an end with the life of man in the world, but it respects that which remains to eternity, thus which has not an end. What has not an end, that is; but what has an end, that respectively is not. A. C. 10,775.

XIX

To think nothing is to think obscurely of several things at once, and not distinctly of anything. A. C. 5185.

XX

Where the liberty of speaking and writing is restrained the liberty of thinking, that is, of taking an enlarged view of things, is under restraint at the same time.

Influx always adapts itself to efflux, and so does the understanding adapt itself to the measure of liberty allowed for uttering, and giving vent, to the thoughts. T. C. R. 814.

October

XXI

The better sort among the people of England are in the centre of all Christians, in consequence of possessing an interior intellectual light. They derive this light from the liberty of speaking and writing, and thence of thinking. The Africans are a more interior people than any other of the Gentiles. T. C. R. 807; 835.

XXII

General principles must previously be in the understanding, and then first the particulars enter; if general principles have not been first received, particulars are never admitted; yea, they seem tiresome. A. C. 5454.

XXIII

The Human Essence of the Lord was conjoined to the Divine Essence by degrees, according to the multiplication and fructification of knowledges. It is not possible for any one, as man, to be conjoined

October

to Jehovah, except by knowledges; for by knowledges man becomes man. A. C. 1616.

XXIV

In proportion as the Lord was in the humanity which he received hereditarily from the mother, he appeared distinct from Jehovah and adored Jehovah as a being different from himself; but in proportion as he put off this humanity, the Lord was not distinct from Jehovah but one with him. A. C. 1999.

XXV

There are two things which signify the whole, viz., what is highest and lowest: The reason why what is lowest signifies also the whole is because all interior things terminate in ultimates, and are there together; therefore the omnipotence and omniscience of the Lord is described by his being the *first and the last, the beginning and the end, the alpha and omega*—on this account strength and power are in ultimates—and sanctity—and revelations, and responses. A. C. 10,044.

October

XXVI

Those who know by perception have no need of the knowledge acquired in the way of systematized doctrines. To such as are principled in *perceptive* knowledge, it is given from the Lord to know what is good and true by an internal way. Perfection consists in the faculty of *perceiving distinctly*. A. C. 521 and 502.

XXVII

No one can have an exquisite perception of what is good, or of what is blessed and happy, unless he has been in the state wherein he was made sensible of what is not good, not blessed, and not happy; from this latter state he acquires a sphere of perception of what is good, and this in the degree in which he was in the opposite state; the sphere of perception, and the extension of its limits, are produced from relatives *actually formed*. A. C. 2694.

October

XXVIII

It is well known that the things seen by the eyes and heard by the ears are perceived inwardly with man and, as it were, pass out of the world through the eyes, or through the ears, into the thought, thus into the understanding; and if they be such things as are loved they pass thence into the will, and from the will by an internal way into the speech of the mouth, and also into the acts of the body; such is the circle of things from the world, through the natural man into his spiritual man, and from this again into the world. Let it be observed, however, that this circle is instituted from the will, which is the inmost principle of the life of man; and the will of the man who is in good is ruled out of heaven by the Lord although it appears otherwise. This circle is the circle of the regeneration of man, and hence is the circle of his spiritual life. A. C. 10, 157.

XXIX

Moral and civil life form the actual result of the spiritual life; for to will well belongs to the spiritual life, and to do

October

well belongs to the moral and civil life. H. and H. 529.

The highest things of man are turned upwards to God, the mediate outwards to the world, and the lowest downwards to self. C. L. 269.

xxx

Truth comes into its light, when love comes into its clearness. A. C. 10,201

xxxI

Beauty is the form of truth derived from good. A. C. 10,540.

November



I

The whole has existence from the parts, and the parts have permanent existence from the whole. D. L. W. 367.

What is unconnected, and thereby independent, cannot subsist even a single moment, for the cause and ground of its subsistence is its connection with and dependence upon that from which comes all existence; for subsistence is perpetual existence. Hence, not only all things appertaining to man correspond, but also all things in the universe. A. C. 5377.

II

No one form, nor even one particle thereof, is altogether like another, that is, so like that it may be substituted in place of the

November

other without some, though it may be a very small, alteration. This infinite variety could not possibly exist but from the infinity of God. A. C. 3745; T. C. R. 32.

III

Every ONE is formed by the harmonious union of many and it is a ONE in proportion to the harmony of its parts, it being impossible for absolute ONENESS to subsist, but only a ONENESS resulting from the harmonious combination of various constituents. A. C. 457.

IV

Every distinct idea of man and every particular affection, even as to its minutest fraction, is an image and effigy of him, that is, there is something therein which partakes, in a nearer or a more remote degree, of all his intellect and of all his will. A. C. 803.

November

V

There are two things which, during man's life in the world, appear essential because they are proper to nature, viz., space and time; hence to live in space and time is to live in the world, or nature; but in the spiritual world there is neither space nor time, but instead thereof states, and states in another life correspond to spaces and times in nature: to spaces, states as to being, and to times, states as to existence. A. C. 2625.

VI

Neither time and process of time, nor yet space and extension of space, can be predicated of the interiors of man, viz., his affections and consequent thoughts, because they are not in time nor in place, but in the interior principles which correspond to time and place; these corresponding principles cannot be called by any other name than states. A. C. 4850.

November

VII

The affection of genuine love withdraws man from corporeal and worldly objects and thus withdraws it from the things of time. The reason time appears to be something is owing to the mind's reflecting on those things which are not objects of love, consequently which are irksome.

When man is in a state of love he is then in an angelic state, viz., in a state, as it were, out of time, provided there be no impatience in the affections, for impatience is a corporeal affection, and so far as man is in it, so far he is in time. A. C. 3827.

VIII

The use itself which a man loves determines his life, and distinguishes him from others. A. C. 4459.

Before the organic forms of the body existed, use was, and that use produced and adapted them to itself, but not *vice versa*. It appears as if the forms, or organs, are prior to the use, when it is not so. A. C. 4223.

November

IX

Happiness is within joys; it makes them joys, gives them value, and sustains them, and prevents their growing vile and loathsome; and this happiness each one has from use in his function! C. L: 6.

X

All mysteries, even those of the deepest nature, are attended with some idea, for without an idea nothing can have place in the thoughts, nor be retained in the memory. No article of faith, not even the most mysterious, is comprehended by any man without some rational idea, and also a natural one. A. C. 2329 and 3394.

XI

There are some persons who are in doubt before they deny, and there are others who are in doubt before they affirm; those who are in doubt before they deny are those who incline to a life of evil; but they who

November

are in doubt before they affirm are those who incline to a life of goodness. With those with whom a negative principle universally reigns doubts cannot in anywise be removed, for with them one scruple avails more than a thousand confirmations; for one scruple is as a grain of sand placed close before the pupil of the eye, which, although it is single and small, nevertheless takes away all the sight. A. C. 2568; 6479.

XII

Who can have any pretension to learning, unless he knows something of a certainty, and advances into it step by step, as a man advances in walking, till he arrives by degrees at wisdom? To reason only whether a thing be or not, is like reasoning about a cap or a shoe, whether they fit or not, without ever putting them on; and what must be the consequence of such reasoning but that you will remain in doubt whether anything really exist, and whether all be not ideal. T. C. R. 333.

November

XIII

The reality of a thing is confirmed when the thing is brought down even to the witness of the things of sense, for the sensual principle is the lowest and last. A. C. 5767.

Whatever is spiritual is received in that which is natural that men may possess it as a something real. T. C. R. 339.

XIV

It is no mark of a man's intelligence to be able to confirm whatever he pleases, but to be able to discern that to be true which is true, and that to be false which is false, is the mark and character of intelligence. T. C. R. 334.

XV

To know is not to believe; to believe is an internal thing. A. C. 4319.

November

XVI

Between matters of doctrine and the Lord there is not any parallelism and correspondence, they being things which do not flow in by an internal dictate and conscience, like those of love and charity, but which flow in by instruction and thus by hearing; consequently not from the interior but the exterior, and so form in man their vessels or recipients. A. C. 1832.

XVII

That which cannot be defined and comprehended by number is called indefinite; nevertheless the indefinite is finite with respect to the infinite. Although men should increase indefinitely, still no one would have exactly the same face as another, nor the same mind as another, and not even the same tone of voice. The variety is more indefinite in truths and goods which are of the spiritual world. The reason why all things in the spiritual world and also in the natural world are so indefinite is because they exist from the infinite. Hence from the indefinite

November

things in each world, it is very manifest that the Divine Being is Infinite. A. C. 6232.

XVIII

The Lord is omnipresent, and wherever he is present there he is with his whole essence; and it is impossible for him to take anything from it, and consequently impossible to give part to one and part to another, but he gives it whole and affords man a capacity of taking either little or much. T. C. R. 364.

XIX

Omnipotence, omniscience, and omnipresence are properties of the Divine Wisdom derived from the Divine Love, but not of the Divine Love operating by means of the Divine Wisdom. T. C. R. 50.

XX

Life is from the Lord and all the moments of life have a series of consequences into eternity. All those things which are

November

from the Lord are most essential, but they do not follow in order from necessity, but in application to the freedom of man. A. C. 6490; 6487.

XXI

The genuine affection of truth is to will to know what is true for the sake of life in the world, and for the sake of eternal life. A. C. 8349.

XXII

Old age in the internal sense does not signify old age, because the spirit of man does not know what old age is; but as the body grows old, man passes into a new state of life, the spirit of man being perfected by age as his corporeal principle decays; and still more so in the other life, they who are in heaven being continually brought by the Lord into more perfect life and at length into the flower of youth; hence it appears manifest that by old age in the internal sense is signified life. A. C. 4676.

November

XXIII

The influx from heaven respecting the permanence of life is changed, with those who in other respects believe nothing about it, into being solicitous about their funeral rites, about encomiums after death, and about their future reputation; on which account also they erect for themselves magnificent monuments, to the intent that their memory may not perish. Without that influx they would be altogether indifferent to whatever might regard their memory after they were dead. A. C. 4676.

XXIV

Hell consists merely of various kinds of hatred. A. C. 1608.

XXV

Divine Truth becomes combating by conjunction with those who are in zeal; they who are in zeal combat but not from any enmity and hostility, but rather from charity. A. C. 8598.

November

In heaven there is no such thing as anger, but instead of anger, zeal. Although zeal in the external form appears like anger, still in the internal form it is altogether unlike. A. C. 4164.

XXVI

Nothing more removes the mind from things internal than avarice, this being a lust in the lowest degree terrestrial. A. C. 1327.

There are two things which deprive a man of the faculty of ever becoming rational; these are deceit and profanation. A. C. 5128.

Profanation is the acknowledgment of truth and good, attended with a life contrary thereto. A. C. 8148.

XXVII

Spirits put on, at the instant they come to man, all things of his memory.

Evil spirits cannot come near to infants because they have not as yet anything in the memory to put on; wherefore good spirits

November

and angels are associated with them. A. C. 5857.

XXVIII

Vision is the inmost kind of revelation, which is that of perception.

By genuine visions are meant visions of those objects which really exist in the other life, and which are nothing but real things which may be seen by the eyes of the spirit, but not by the eyes of the body, and which appear to man when his interior sight is opened. A. C. 1970.

XXIX

In the spiritual world one person becomes present to another provided only he intently desires it, for he thus views the other in thought, and puts himself in his state. H. and H. 194.

Men who are distant from each other some hundreds or thousands of miles, when they appear before the internal senses of each other are so near that in some cases they are in mutual contact; thus supposing there were several on earth who had their internal

November

sight opened, they might be together and converse together even though one were in India, and another in Europe. A. C. 1277.

xxx

The end makes the man, and such as the end is such is the man, consequently such is humanity after death. A. C. 4054.

To regard anything as an end is to love it above all other things. The soul should be the end; but man should regard even the soul itself only as a mediate end, not for its own sake, but for the sake of the uses it has to perform, and when man regards uses as an end he regards the Lord as an end. A. C. 5949.

December

I

In the spiritual world into which every man comes after death, it is not asked what has your faith been? or what your doctrine? but what has your life been? Thus the inquiry is concerning the nature and quality of the life; for it is known that such as any one's life is, such is his faith, and such his doctrine; because the life forms to itself doctrine and forms to itself faith. D. P. 101.

II

The soul of which it is said that it shall live after death, is nothing but the man himself who lives in the body; that is, it is the interior man who by the body acts in the world and enables the body to live. A. C. 6054.

December

III

Separation or death ensues when from any kind of disease or accident the body comes into such a state as to be unable to act in unison with its spirit, for thus correspondence perishes, and with it conjunction; not, however, when respiration alone ceases, but when the heart's pulsation ceases. For so long as the heart is moved, love with its vital heat remains and preserves life. D. L. and W. 390.

IV

The spirit of man appears in the other life in a human form altogether as in the world. This continuation of life is what is meant by the resurrection. A. C. 10,594-5.

The body of every spirit is the external form of his love perfectly corresponding to its internal form, which is that of his natural and rational mind. H. and H. 363.

V

Death is but a continuation of life, with this advantage, that the passage is

December

from an obscure perception of life into a clear one, and to those who are in faith towards the Lord, into a perpetually increasing consciousness of existence. A. C. 448.

VI

Every one's life awaits him after death, not the civil life which was external and apparent in the world, but the spiritual life which was internal, and did not appear in the world. A. C. 7032.

VII

The last judgment means the last time of every one who passes out of this world into the other life, for then is his judgment.

Every one is judged according to his actions; not that they are enumerated, but because he returns to them and does the like again. A. C. 4807; D. P. 277.

December

VIII

A man is not born into evils themselves, but only with an inclination to them, yet with a greater or less bias to particular evils; therefore after death no one is judged or condemned for any hereditary evil, but only for those which he has actually committed. T. C. R. 521.

IX

There is given to every man after death an opportunity of mending his life, if possible. D. P. 328.

X

What man only thinks and does not perform, or still more what he thinks and is not willing to perform, is no otherwise than out of the man, and is dispersed like chaff by the least wind; it is also dispersed in the other life. A. C. 4884.

December

XI

There are few who, when they come into the other life, instantly enter heaven, but they tarry awhile beneath heaven, that those things which are of terrestrial and corporeal loves, which they have brought with them from the world, may be wiped away. A. C. 8029.

XII

All who are in heaven are led of the Lord by good, and no longer by truth, for this is according to Divine Order, and thus all things which they think and act flow, as it were, spontaneously and from freedom; it would be altogether otherwise if they were to think from truth and to act from it, for in this case they would think whether it ought to be so done or not, and would thus hesitate in everything. A. C. 8516.

XIII

There have been seen in heaven those who are not in truths, also who were in

December

false, both Christians and Gentiles. The reason was, because they were indeed in non-truths as to doctrine, but still they were in good as to life. A. C. 9192.

XIV

In the other life, persons are no longer under the restraint of external bonds, for then these bonds are removed from them, to the intent that every one may be manifested as to his true quality. A. C. 6907.

XV

The universal heaven has relation to the Lord alone, and each and every one therein has the same relation both in general and most singularly; this relationship is the true cause and ground of order, of union, of mutual love and happiness; for by virtue thereof each individual regards the well-being and happiness of the whole body at large, and the body at large regards the well-being and happiness of each individual. A. C. 551.

December

XVI

There are many heavens, which in the Word are called mansions; and every one, in his own heaven, is in his own life, and has influx from the universal heaven, every one therein being the centre of all influxes, hence in the most perfect equilibrium, and this according to the stupendous form of heaven which is from the Lord alone; thus with all variety. A. C. 4225.

XVII

Every one's life remains with him after death, but his doctrine only so far as it partakes of his life. A. C. 5351.

XVIII

Heaven is denied by the Lord to no one, but the life and the communication of life in heaven, renders it impossible for the wicked to dwell there, because they are more tormented by the evil of their life there than in the deepest hell. A. C. 6353.

December

XIX

Every one carries along with him into the other life the memory of his actions, thus the book of his life; but no one except the Lord alone can judge any one according to his actions, for all actions proceed from final causes, which final causes lie deeply concealed within; according to those causes man is judged and no one knows them but the Lord. A. C. 8620.

XX

According to the general order which prevails in the other world, evil and falsity punish themselves, so that in them is formed their own punishment, every evil person running into that answering to his evil. A. C. 1011.

XXI

In heaven no one is commanded or ordered, but thought is communicated; and he to whom it is communicated acts freely according thereto. The communication of thought

December

with a desire which wills that somewhat be done, is influx, and on the part of the recipient is perception.

In discourse in heaven there is nothing of command to another, for no one wills to be a lord, and thereby to regard another as a servant; but every one is willing to minister, and to serve another. Hence the quality of the form of government in the heavens is evident. A. C. 5732.

XXII

Heaven is not in any certain and determinate place, but heaven is where the Divine being or principle is, thus with every one and in every one who is in charity and faith, for charity and faith are heaven. A. C. 8931.

XXIII

All heavenly joys proceed from inmost principles. When any one receives his own inmost degree, he is then in possession of his own heavenly joy, and cannot bear an interior degree but would find it painful. A. C. 545; 543.

December

XXIV

Eternal rest is not idleness, since from idleness is languor, torpor, stupor, and deep sleep of the mind, and thence of the whole body, and these are death and not life. Eternal rest is a rest which dispels these, and causes man to live; and this is nothing else but such as elevates the mind; it is therefore some study and work by which the mind is excited, vivified, and delighted; and this is done according to the use from which, in which, and to which, it operates. C. L. 207.

XXV

The goal of redemption, and the prize of the redeemed, is spiritual peace. T. C. R. Coronis, page 834.

XXVI

In the spiritual world, as there is no space but only the *appearance* of space, one angel or spirit may in an instant be made present with another provided they meet in similar

December

affections of love, and thence of thought; for a difference with regard to these two circumstances is what causes the appearance of space. T. C. R. 64.

XXVII

The life of heaven, which is called eternal life, is not infused into any one immediately, but mediately. A. C. 10,578.

XXVIII

The happiness of heaven which succeeds on the removal of the love of self and the love of the world, is so great that it exceeds every apprehension of man. A. C. 10,724.

XXIX

In the NOW of the angels they have together things past and future: hence they have no solicitude about things to come, nor have they ever any idea of death, but only an idea of life: thus in all their NOW there is

December

the Eternity and Infinity of the Lord. A. C. 1382.

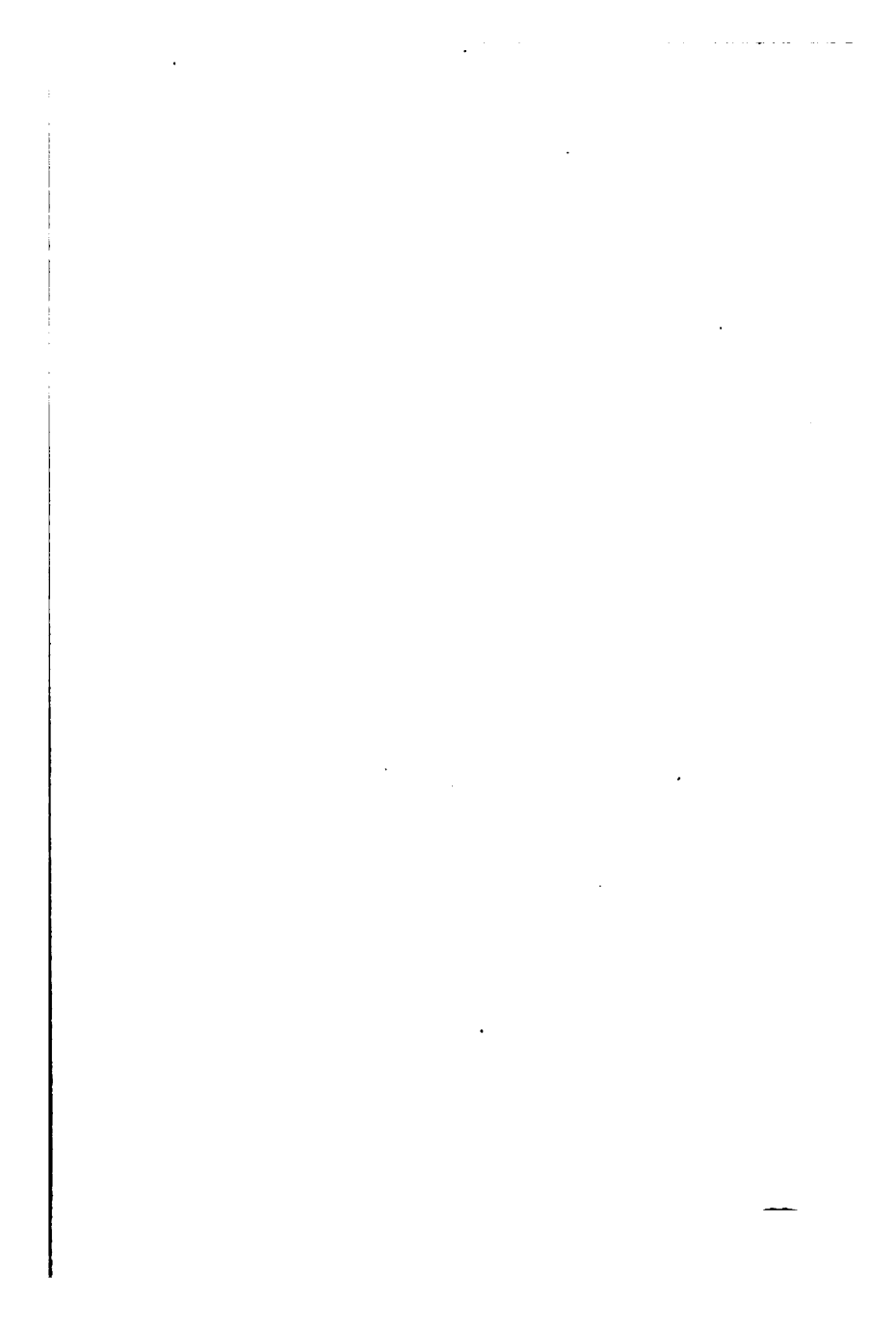
xxx

Once upon a time a numerous crowd of spirits was about me which I heard as a flux of something disorderly. The spirits complained, apprehending that a total destruction was at hand, for in the crowd there was no sign of association, and this made them fear destruction, which they supposed also would be total as is the case when such things (namely, the absence of mutual association) happen. But in the midst of this disorderly flux of spirits I apperceived A SOFT SOUND ANGELICALLY SWEET in which was nothing but harmony. The angelic choirs *within*, and the crowd of spirits to whom the discord belonged was *without*. This flowing angelic strain continued a long while, and it was said that hereby was represented how the Lord rules things confused and disorderly which are without or on the surface, namely: by virtue of A CENTRAL PEACE whereby the inharmonic things in the circumference are reduced into order, each being restored from the error of its nature. (Trans. Henry James.) A. C. 5396.

December

XXXI

Since by the divine mercy of the Lord it has been granted me to be at the same time in heaven as a spirit, and on earth as a man, and hence to discourse with the angels, and this now continually for several years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. A. C. 4923.



The Code of Joy.

BY

CLARENCE LATHEURY,

Author of "GOD WINNING US," "A LITTLE LOWER THAN
THE ANGELS."

Price 50 cents.

CONTENTS.

	PAGE
I.—THE DOCTRINE OF JOY,	I
II.—THE THRESHOLD OF JOY,	21
Beatitudes of the Within.	
III.—THE JOY OF GRIEF,	39
IV.—THE JOY OF THE GENTLE,	57
V.—THE JOY OF THE EARNEST,	75
Beatitudes of the Without.	
VI.—THE JOY OF RIGHTEOUS LOVE,	95
VII.—THE JOY OF VISION,	117
VIII.—THE JOY OF REPOSE,	135
The Celebration.	
IX.—THE JOY OF THE SHINING MARK,	153
X.—THE JOY OF THE IMMUNE,	173
XI.—THE RAPTURE,	189
An Aftergleam.	
XII.—THE JOYS OF THE REDEEMER,	205

